# The influence of diglossia on learning Standard Arabic

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# The influence of diglossia on learning Standard Arabic

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## Abstract

This thesis comprises an applied linguistic study exploring the influence of national language policy and local language practices on education in Saudi Arabia, where Arabic is the official language. However, Arabic is a diglossic language, with two main forms: Standard Arabic, which is mainly associated with literacy and typically learned in school, and Local Arabic, which is normally acquired at home from families and often used in everyday interactions (Ferguson, 1959; Albirini, 2016). The aim of the present study is to explore the extent to which the diglossic situation influences the learning and teaching of Standard Arabic in the early years of school. The current study is important because the issue of actual language use in school and in education more generally in the Arab world is under-researched (Amara, 1995; Maamouri, 1998). This thesis is one of the few studies that has addressed this gap.

Four primary schools in Riyadh (the capital of Saudi Arabia) participated in this study (involving Year One students aged 6-7 years old, their parents and their teachers). A combination of qualitative and quantitative data was gathered over a period of over three months through a questionnaire survey as well as interviews (to explore preschool language experiences), language assessment activities (to tap into the students' speaking and listening abilities), classroom observations and interviews (to explore classroom language use and the rationale behind the participants' choices of language). The key findings suggest that 1) Local Arabic is the predominant type of Arabic used in communication at home before entering school and the amount of exposure to Standard Arabic before attending primary school is generally low, 2) parental levels of education and monthly incomes appear to influence children's preschool language experiences, 3) preschool exposure to Standard Arabic books and attendance at preschool appear to have a positive influence on Year One pupils' Standard Arabic listening comprehension, and 4) both Standard and Local Arabic are used in the classroom, although spoken Local Arabic is predominant in teaching-learning activities, whereby this variety is used to facilitate the learning process. The thesis concludes by providing pedagogical recommendations to enhance the teaching and learning of Standard Arabic.

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**Acronyms**

| Acronyms | Meaning |
|---|---|
| CA | Classical Arabic |
| CDSI | Central Department of Statistics and Information |
| CM | Classroom management |
| GD | General description (a part of test specifications) |
| ECS | East City School (a pseudonym for one of the participating schools) |
| H | High |
| L | Low |
| MSA | Modern Standard Arabic |
| NCS | North City School (a pseudonym for one of the participating schools) |
| SCS | South City School (a pseudonym for one of the participating schools) |
| SR | Saudi riyal (the Saudi currency) |
| WCS | West City School (a pseudonym for one of the participating schools) |
| PA | Prompt attributes (a part of test specifications) |
| RA | Response attributes (a part of test specifications) |
| SI | Sample item (a part of test specifications) |

# Chapter 1 Introduction and research context

## 1.1 Overview

The current thesis presents an applied linguistic study that was conducted in Riyadh (the capital of Saudi Arabia) to explore the influence of local language practices on education in Saudi Arabia, where Arabic is the official language. This chapter sets the scene for the current study by providing information about the Arabic language (Section 1.2), Saudi Arabia (Section 1.3) and the Saudi educational system (Section 1.4). In addition, this chapter presents a brief overview of the problem investigated in the study (Section 1.5) and concludes by outlining the structure of this thesis (Section 1.6).

## 1.2 Arabic

### *1.2.1 Background*

Arabic is a Central Semitic language (Versteegh, 2001; Holes, 2004). Unlike English (and many other European languages), the Arabic writing system is a cursive script, and it runs from right to left. Arabic contains 28 letters in the alphabet (Holes, 2004). It is the mother tongue of more than 200 million people (Versteegh, 2010: 649) and has been in existence for more than 1500 years (Holes, 2004). Moreover, Arabic is 'the religious language of more than 800 million Muslims' (Versteegh, 2010: 649). Thus, it is considered the largest member of the Semitic language family (Versteegh, 2001). However, Arabic is known to have two distinctive forms; namely, Standard and Local Arabic. These two forms will be discussed in the following subsections.

### *1.2.2 Standard Arabic*

The term Standard Arabic is used in this study to refer to the officially endorsed variety of Arabic that is mostly associated with education and literacy. This term includes Classical Arabic (CA) and Modern Standard Arabic (MSA). CA is the language of the

Qur'an, Hadith[1] and many classical Arabic poems (Holes, 2004: 10), while MSA is the descendant language of CA that is used nowadays.

CA and MSA are known to native speakers of Arabic as *alfusha*, (which means 'the language of the eloquent'; Bassiouney, 2009: 12). Arabic speakers often do not distinguish between CA and MSA (Bassiouney, 2009; Albirini, 2016). Ryding (2005) and Bin-Muqbil (2006) point out that CA and MSA are similar and share the same grammar and morphology, while the main difference lies in lexicon and styles[2]. Moreover, it should be noted that Arabic speakers usually refer to Standard Arabic as 'Arabic'. For instance, Bassiouney (2009) points out that 'native speakers and constitutions in Arab countries do not specify what "Arabic" refers to, but it is usually MSA' (p. 27).

Standard Arabic can be characterised as having four key features:

- Standard Arabic is the official language of education and of 22 Arab countries as determined by their governments (see Figure 1.1; Albirini, 2016: 10);
- It is typically learned in school (Holes, 2004; Palmer, 2007);
- It is closely associated with religion, culture and history. For instance, it is the language in which Muslims commonly recite their prayers, regardless of the colloquial varieties they use in everyday life (Palmer, 2007);
- It is almost the same throughout the Arabic-speaking countries except for minor differences with respect to choice of words and phonological aspects due to the impact of the regional spoken dialects (Holes, 2004; Albirini, 2016).

[1] Hadith is the sayings of the prophet Mohammad.

[2] Style can be broadly defined as distinctive ways of using language in different contexts (Verdonk, 2002).


Figure 1.1 The Arab world (Bassiouney, 2009)

### *1.2.3 Local Arabic*

The term Local Arabic is used in this study to refer to a number of regional varieties that are often used by Arabic speakers in everyday communication and mostly associated with informal situations/functions. Local Arabic is usually referred to by Arabic speakers as *ala'amia* (which can be translated as the common language). Local Arabic has also been referred to in the literature as Colloquial Arabic (for example, Holes, 1993; Albirini, 2016). All the different regional dialects in Arabic have five major common features:

- They are originally acquired from the family (that is, the language is normally spoken at home; Holes, 2004; Bassiouney, 2009; Albirini, 2016);
- Generally speaking, they are the main form of everyday communication and mostly associated with informal contexts, such as conversations with friends and family (Versteegh, 2001; Holes, 2004; Bassiouney, 2009; Albirini, 2016);
- They are not typically used in written discourse, such as in books and newspapers (Versteegh, 2001; Holes, 2004; Palmer, 2007; Albirini, 2016). Likewise, they mostly have less available linguistic materials, such as dictionaries (Ferguson, 1959);
- They do 'not have an official status in any of the Arabic-speaking countries' (Albirini, 2016: 14);
- Although they are originally taken from Standard Arabic, they differ considerably from this variety in terms of vocabulary, grammar and phonology (Versteegh, 2001; Holes, 2004, for more detail, see Appendix 1).

Local Arabic is commonly categorised in Arabic sociolinguistic studies into five main groups (see Figure 1.2): Gulf or Arabian Peninsula (e.g. Saudi Arabia and United Arab Emirates); Egypt; Levantine (e.g. Lebanon and Syria); Mesopotamian (Iraq); and Maghrebi (e.g. Morocco and Algeria; cf. Versteegh, 2001; Holes, 2004). The current study took place in the Gulf area, in particular in Saudi Arabia.

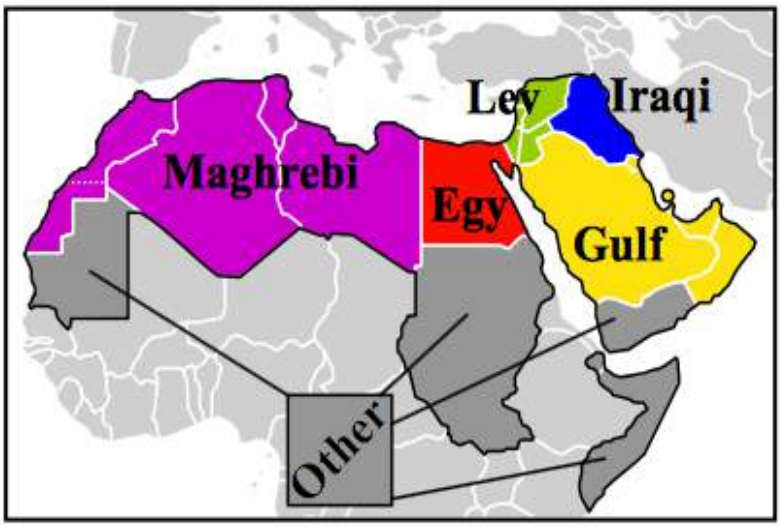


Figure 1.2 Map of Arabic dialects in the Arab world (Versteegh, 2001)

Local Arabic in Saudi Arabia is under the umbrella of Gulf dialects (see Figure 1.2) and includes a number of local dialects. These dialects can be generally divided into five main groups: Hejazi, Najdi, Northern, Southern and Eastern (cf. Prochazka, 1988, see Figure 1.3).


Figure 1.3 Main groups of dialects in Saudi Arabia (Alghamdi et al., 2008)

The difference between local dialects in Saudi Arabia varies; it can be extremely large in some dialects, while the majority of dialects are broadly similar (See Tables 1.1 and 1.2). However, generally speaking, Saudi dialects share many similarities and thus they are, to a great extent, mutually intelligible to their speakers. Albirini (2016) notes that local dialects in Arabic 'share a wide range of lexical, syntactic, phonological and morphological features' (p. 13). In addition, Mitchell and El-Hassan (1994) state that the differences between local dialects in Arabic 'are lexical (and phonological) before they are grammatical' (p. 2).

Table 1.1 Examples of different Saudi dialects

| | | |
|---|---|---|
| 1 | تِبِي تروح الحين؟<br>Tibi toroh alhen? | Najdi dialect |
| 2 | تَبِي تروح الحين؟<br>Tabi toroh alhen? | Northern dialect |
| 3 | تبغى تروح دحين؟<br>Tibga troh dahen? | Hejazi dialect |
| 4 | هل تريد أن تذهب الآن؟<br>Hl toredo an tathhaba ala'ana? | Standard Arabic |

Table 1.2 shows some examples (found in the data of the current study) of the difference between local dialects in Saudi Arabia.

Table 1.2 Examples of differences between Local and Standard Arabic vocabularies

| English | Standard Arabic | Jazani (Southern) | Northern | Hejazi | Riyadhy (Najdi) |
|---|---|---|---|---|---|
| Give me | أعطني<br>aʕtini | هب لي<br>hab li | عطني<br>ʕatni | إديني<br>addeni | عطني<br>ʕatni |
| Elderly | شيخ<br>Sheek | قحم<br>gaham | شايب<br>shyeb | عجوز<br>ʕajoz | شايب<br>shyeb |
| Run away | هرب<br>harab | يفجر<br>yafajir | انحاش<br>inhash | شرد<br>sharad | انحاش<br>inhash |
| What is it? | ماذا؟<br>matha | ما هو؟<br>maho | وش هو؟<br>wish ho | إيش هوا؟<br>ish howwa | وشو؟<br>wisho |

## 1.3 Saudi Arabia

The context of the current doctoral research, Saudi Arabia, officially referred to as the Kingdom of Saudi Arabia, is located in the Middle East and comprises the bulk of the Arabian Peninsula (see Figure 1.1). Arabic is the primary spoken language in the country (see Section 1.2). Saudi Arabia is a conservative Islamic country and, according to official reports, all Saudi citizens are Muslims (Maisel and Schoup, 2009).

According to the Central Department of Statistics and Information (CDSI), in 2015, Saudi Arabia had a population of slightly over 31 million (66% Saudi; Algorabi, 2016). The total population of Riyadh, the capital city in which the study was conducted, is 5.7 million (RUO, 2014). According to the CDSI, 63% of Saudi citizens who live in Riyadh settled there as the result of internal migration (Alziadan, 2005: 30). Further, 76.8% of Saudi migrants who live in Riyadh came to the city in search of employment, whereas 10.3% came for educational reasons (Alziadan, 2005: 30). The CDSI has also reported that Saudi citizens in Riyadh originate from at least 13 different Saudi regions (e.g. Mecca, Jazan and the Eastern Region). These migrants speak their regional dialects, which are, to a large extent, mutually intelligible to Saudi people. Moreover, 34% of the population in Riyadh have come from neighbouring countries, such as Egypt and Syria (Alzaidan, 2005: 30).

## 1.4 Saudi educational system

### *1.4.1 Background*

In Saudi Arabia, as in most Arab countries, such as the United Arab Emirates, Egypt and Qatar, students progress through the following series of education ladder levels:

preschool education (nursery and reception) for children aged 4–5, primary school for children aged 6–11, middle school for teenagers aged 12–14 and high school for teenagers aged 15–17. The completion of high school fulfils students' compulsory education requirement, after which they enter higher education. Because Saudi Arabia is a conservative Islamic country (Section 1.3.), its education is based on a single-sex system (i.e. female and male students attend separate schools).

With the exception of materials used in teaching English as an additional language, Standard Arabic is the official medium of instruction and the written language used in the Saudi curriculum and textbooks. Article 24 of the Education Policy in Saudi Arabia states that 'by default, Arabic is the language of education in all modules and levels of education unless there is a necessity to teach in another language' (Department of Education Policy, 1995: 4). Although the word 'Arabic' here does not specify either Standard or Local Arabic, officials typically use 'Arabic' to refer to Standard Arabic. As aforementioned, Bassiouney (2009) points out that 'native speakers and constitutions in Arab countries do not specify what "Arabic" refers to, but it is usually MSA' (p. 27). In this study, however, classroom language use was investigated in order to explore the language used and whether or not it is consistent with the official reports.

The Saudi academic year consists of two terms of 14 weeks each. The first term usually begins in September and ends in January, and the second term often starts the last week of January and ends in May. In Saudi Arabia, the five weekdays consist of Sunday through Thursday, while Friday and Saturday constitute the weekend.

Generally speaking, in most Arab countries, there are three types of schools: public, private and international. The main difference between these types of schools is the language used as the medium of instruction. In public and private schools, Standard Arabic is the official medium of instruction, while a foreign language (mostly English) is used in the international schools, which usually follow the curricula of another country, such as Great Britain or the United States.

### *1.4.2 Preschool education*

Preschool education in Saudi Arabia consists of two years: *rawda* (nursery) for four-year-old children and *tamhidi* (reception) for five-year-olds. However, these two years

are not compulsory and are not a prerequisite for enrolment in primary school (Bin-Abdulhakeem, 2012). In addition to public preschools, some private preschools have been established with technical and financial support from the Saudi government.

According to Bin-Abdulhakeem (2012), the three main aims of preschool education in Saudi Arabia are:

- to provide children with a healthy environment whereby they can play and participate in a variety of experiences that enhance their physical skills;
- to support children and encourage them to develop their knowledge and logical thinking within an Islamic framework;
- to prepare children for primary school by teaching them the basics of Standard Arabic, such as the Arabic alphabet, numbers and colours.

According to Bin-Duhaish (2014), the gross enrolment for preschool education in Saudi Arabia is 10–12%. In comparison to neighbouring and other Arab countries, it seems that the gross enrolment in preschool in Saudi Arabia is noticeably low (see Table 1.3).

Table 1.3 Gross enrolment ratio for preschool education in Saudi Arabia and some other Arab countries

| Countries | Gross enrollment ratio for preschool education |
|---|---|
| **United Arab Emirates** | 85% in 2013 (Alsiba'e, 2013) |
| **Lebanon** | 76% in 2010 (UNICEF, 2012: 105) |
| **Qatar** | 53% in 2010 (UNICEF, 2012: 106) |
| **Egypt** | 23% in 2010 (UNICEF, 2012: 104) |
| **Saudi Arabia** | 10–12% in 2014 (Bin-Duhaish, 2014) |

Worldwide, the percentage of children aged 4–5 who attended preschools in Saudi Arabia in 2014 is remarkably low. For example, in Belgium, Italy, France and Spain, more than 95% of the children in this age group were enrolled in preschool education in 2008. In addition, more than 90% of children aged 4–5 attended preschools in Denmark, Germany, Japan and the United Kingdom (OECD, 2011).

Bin-Duhaish (2014) states that the enrolment ratio increases in major cities and in neighbourhoods populated by people with higher monthly incomes (while the enrolment ratio decreases in rural areas and neighbourhoods populated by people with lower monthly incomes). However, there is a lack of published empirical studies in the Arab context that have examined the relationship between family factors (such as level of education and income) and attendance at preschool. Worldwide, reports in the United

States suggest that parental levels of education and income have an influence on preschool attendance. For example, Freeman (2004: 18) reported that in 2004, the percentage of enrolment in preschool education in the United States differed according to the incomes of the children's families. For example, 3–5-year-olds whose parents had high incomes were more likely to be enrolled in preschool than children whose families had lower incomes. Similarly, in the United States, Aud et al. (2013: 45) found that in 2011, the parents' education level seemed to play a role in relation to their children's preschool enrolment: up to 75% of the children whose parents held bachelor's degrees attended preschool in 2011, while 58% of the children whose parents obtained high school qualification and 53% of the children whose parents had less than a high school education were enrolled in preschool during the same year.

### *1.4.3 Primary education*

Primary education in Saudi Arabia comprises six years. The first year, which is also the first year of compulsory education, serves pupils aged 6–7. These students are the target population of this study, as is further explained in Chapter 3. Year One students are taught the following four key modules: Standard Arabic, religion, maths and science (plus physical education and art). The Standard Arabic module focuses on teaching Standard Arabic in relation to the four linguistic skills (i.e. listening, speaking, reading and writing). Year One pupils start to learn the alphabet to help them with their literacy skills. In religion, pupils learn some basic concepts of Islam (e.g. prayers) as well as portions of the Islamic code of conduct (e.g. honesty and hygiene). In maths, students learn some basic numeracy skills and how to do some simple mathematical operations, such as addition and subtraction. In science, students expand their knowledge by learning some basic scientific subjects, such as weather and substances.

## 1.5 A general overview of the investigated problem

In Saudi Arabia (as well as in other parts of the Arab world), it is widely reported that many native Arabic-speaking students experience difficulties when learning Standard Arabic. Also, low academic achievement in Standard Arabic and poor performance with respect to this language variety is common among students at all educational levels (Maamouri, 1998; Altowayan, 2001; Alnassar, 2007). For instance, Al-Issa (2009), who is Saudi Arabia's current minister of education (in 2016), states that students' abilities

in Standard Arabic reading, writing and self-expression are generally weak. Al-Issa (2009) emphasises that one of the main issues that needs to be focused on in relation to enhancing the quality of education in Saudi Arabia is the teaching of Standard Arabic. A number of possible factors, including the curricula and teachers, contribute to students' poor performance in Standard Arabic (Al-Issa, 2009). The current study sheds light on one of the issues that affect both teachers and students in Saudi Arabia, which is the influence of language practices associated with Standard and Local Arabic on the early years of education. More specifically, previous studies (e.g. Ayari, 1996; Abu-Rabia, 2000) have shown that Arabic-speaking children face difficulties when starting to learn Standard Arabic in school because Local Arabic is predominant in society, while the exposure to and practice of Standard Arabic is generally limited. My study is aimed at exploring the extent to which language practices in Saudi society influence teaching and learning in school and to provide pedagogical recommendations for enhancing the quality of teaching Standard Arabic in Saudi Arabia. The current study is important because the area of language diversity in relation to classroom language use (and education in general) in the Arab world is under-researched (Amara, 1995; Maamouri, 1998). Further discussion regarding the goals and focus of this study is provided in Section 2.7.

### 1.6 Structure of the thesis

The current thesis comprises 10 chapters. A brief background of the context of this study has been outlined in this chapter, while Chapter 2 provides a detailed review of the literature relevant to the study's focus. More specifically, based on Ferguson's (1959) article and recent studies, Chapter 2 begins with a discussion of the development of the concept of *diglossia* and its relation to Arabic. This is followed by an examination of the approaches that provide accounts of the use of more than one language in communication *(code-switching* and *translanguaging).* I then explain issues pertaining to the early years of education, such as the medium of instruction in class and the difficulties that Arabic-speaking children face in learning Standard Arabic. I review a number of studies arguing that language practices in the diglossic situation are one of the main factors contributing to the difficulties faced by Arabic-speaking students. Chapter 3 provides a discussion of the methodological design adopted for this study as well as the justification for the methodological choices made. It also provides detailed

information regarding the approaches employed to analyse the data collected in this study.

Chapters 4 through to 9 present the empirical findings and analyses of the current study. Specifically, Chapter 4 explores the types of Arabic the participating children appear to have experienced in the preschool period and some family factors that might have influenced these experiences. Chapter 5 supplements the findings presented in Chapter 4 with additional information and more detail regarding preschool language experiences. Chapter 6 investigates the participating Year One students' oral linguistic abilities (i.e. speaking and listening) and how their preschool language experiences might affect these two focal abilities.

Chapters 7 through to 9 investigate classroom language use. More precisely, Chapters 7 and 8 explore the types of Arabic used by the participating teachers and students in class, respectively, and the functions associated with each of their usage. Chapter 9 investigates the rationale behind teachers and students' language choices in class as well as teachers' views regarding classroom language use and language diversity in relation to education.

Chapter 10 (the final chapter) draws together the main findings of this study. In addition to addressing the research questions, it discusses and interprets the meaning of the findings and relates them to the existing literature. It also offers a number of suggestions for improving the teaching and learning of Standard Arabic in Saudi Arabia.

# Chapter 2 Literature Review

## 2.1 Introduction

The current chapter provides a detailed review of the literature relevant to the current study. Section 2.2 discusses the development of the sociolinguistic concept of diglossia and its relationship with Arabic, based on Ferguson's (1959) article and recent studies. In Section 2.3, approaches to the use of more than one language in communication are discussed, while speakers' attitudes towards Arabic varieties are presented in Section 2.4. What follows is a review of the literature pertaining to early years of education in relation to the diglossic situation (Section 2.5). A brief discussion on child language development is provided in Section 2.6. In Section 2.7, the position of the current study and its connection to the literature discussed in this chapter is explained, as is the focus of my research. A summary of the key issues presented in this chapter is provided in Section 2.8.

## 2.2 Diglossia

Diglossia is a concept that can be used to account for the connection between Standard Arabic and Local Arabic. It explains the relative status of these two forms of Arabic, how they are distributed in different social contexts, and their pragmatic and social functions in the Arabic-speaking countries (Albirini, 2016).

### *2.2.1 Background*

Albirini (2016: 16) states that diglossia as a sociolinguistic term was first used by Krumbacher (1902) and then by Marçais (1930) who was the first to apply this term to Arabic, when he explained the diglossic situation in the Arab world. The most comprehensive and most commonly discussed framework that explains the relationship between standard and colloquial language varieties (such as in the case of Arabic) was developed by Ferguson (1959). In fact, the term diglossia did not exist in English until 1959 when this author introduced it (Ferguson, 1959: 325). Ferguson's description of diglossia aimed at: 1) defining a particular sociolinguistic situation; 2) characterising its major variables; 3) predicting its future; and 4) offering a framework that explains and defines the relationship between two socio-historically related varieties (Albirini, 2016:

16). Ferguson (1959) explains his theoretical framework by using four languages as the main examples of diglossic situations, namely: Katharevousa & Demotic in Greek[3], Standard & Creole French in Haiti, Standard & Swiss German, and the Standard & Local varieties of Arabic. Ferguson (1959) describes diglossia as:

> A relatively stable language situation in which, in addition to the primary dialects of the language (which may include a standard or regional standards), there is a very divergent, highly codified (often grammatically more complex) superposed variety - the vehicle of a large and respected body of written literature either of an earlier period or in another speech community - that is learned largely by means of formal education and used for most written and formal spoken purposes but is not used by any sector of the community for ordinary conversations... The superposed variety is the High (H) variety and the regional dialect is the Low (L) variety. (p. 336)

The coexistence of Standard and Local Arabic is seen in Ferguson's model as a characteristic example of a diglossic situation. This means that Arabic exists in two different main varieties: High (H), which is formal, mainly found in written form and formal settings (Standard Arabic), and Low (L), which is informal, mostly spoken, and often associated with daily life interactions. These two forms differ in terms of syntax, lexicon and phonology (Ferguson 1959; Bassiouney, 2009; a brief linguistic description of the two forms of Arabic is provided in Appendix 1).

In his model of diglossia, Ferguson (1959) distinguished between two main forms of Arabic, namely H (Standard Arabic) and L (Local Arabic). However, in relation to the context of my study, it should be noted that Arabic speakers in Riyadh often communicate using different Saudi and Arabic dialects, such as Riyadh dialect, northern dialect, Egyptian colloquial and Syrian colloquial (as pointed out in Chapter 1). Because these colloquial dialects share some common characteristics, such as the fact that they are acquired from the family and mainly used in everyday communication (see

[3] Demotic (the vernacular form of Greek) was announced as the official language of Greece in 1976 and since then it has been the medium of instruction in education (Horrocks, 2010).

Subsection 1.2.3), they can be categorised under the umbrella of Local Arabic (Bassiouney, 2009; Albirini, 2016).

However, the labels H and L that were created by Ferguson (1959) to refer to Standard and Local Arabic have been subject to criticism by sociolinguists owing to the fact that they indicate a value of judgment (or language attitudes among speakers) and also imply the superiority of H (Bassiouney, 2009: 27). Whilst Standard Arabic could be viewed as high and Local Arabic as low, this is a matter of judgment by the speakers (as will be discussed in Section 2.4), but from a scholarly point of view, researchers need to be more neutral in relation to this matter. Accordingly, the terms Standard and Local are used in this study, instead of H and L (respectively), because the proposed terms are comparatively less valued-laden. That is, the term Standard Arabic is used throughout this thesis to refer to what Ferguson labels H (including CA and MSA), while Local Arabic is used for the different Arabic regional dialects, which Ferguson refers to as L.

### *2.2.2 Ferguson's criteria of diglossia*

Ferguson (1959: 328-336) established nine criteria for a diglossic language, which are summarised in Table 2.1. It should be noted that whilst Ferguson used these criteria to describe any diglossic situation, the focus in Table 2.1 is on Arabic.

Table 2.1 Criteria of a diglossic language (Ferguson, 1959: 328-336)

| | Standard Arabic | Local Arabic |
|---|---|---|
| **Function** | Standard Arabic is associated with formal contexts/domains, such as in university lectures, news broadcasts and in political or religious speeches | Local Arabic is associated with informal contexts/domains, such as daily life communication, exchanges with friends and family, 'instructions to servants, waiters, workmen and clerks', and folk literature (p. 329) |
| **Prestige** | In general, it is regarded as highly prestigious and sacred by its speakers | Deemed generally as being inferior to Standard Arabic by its speakers |
| **Literary Heritage** | Has a well-established literary heritage (e.g. Arab and Islamic history as well as literature are written in Standard Arabic) | Lacks a literary heritage |
| **Acquisition** | Typically learned in school | Acquired natively from the family |
| **Standardization** | Has well-established rules and a vast number of linguistic studies as well as plenty of dictionaries | Has much fewer available linguistic materials (e.g. dictionaries) |
| **Grammar**[4] | More complex and systematic | Less complex |
| **Lexicon** | • 'Generally speaking, the bulk of the vocabulary of H and L is shared, of course with variations in form and with differences of use and meaning' (p. 334);<br><br>• A noticeable feature is 'the existence of many paired items': one Standard one Local. These pair items refer to frequently used notions that exist in both varieties of Arabic and the meaning of the two notions/words are almost identical, 'and the use of one or the other immediately stamps the utterance or written sequence as' Standard or Local Arabic (p. 334). For instance, the word for 'go' in Standard Arabic is 'thahaba' and the Local Arabic word is 'rah' | |
| | Standard Arabic has vocabulary that Local Arabic lacks. E.g. 'technical terms and learned expressions which have no regular [Local Arabic] equivalents' (p. 334) | 'Popular expressions and the names of very homely objects' are commonly in Local Arabic (p. 334) |
| **Phonology** | More complex and has an underlying phonological system | Simple and derived from Standard Arabic system with considerable changes |
| **Stability** | Diglossia is usually a long-lived phenomenon. It 'typically persists at least several centuries' (p. 332) | |
| | Highly stable in terms of grammar and phonology | Less stable, mutable and changing over time |

One of the main differences between Standard and Local Arabic is that the latter is considered mutable and significantly more flexible than the former in terms of lexicon. Unlike Standard Arabic, Local Arabic 'easily coins words, adapts and adopts foreign expressions, incorporates the latest cultural concepts and trends' (Ryding, 2005: 5).

[4] For more details on the grammatical difference between Standard and Local Arabic, please see Appendix 1.

Whereas, there is a common tendency to preserve Standard Arabic generally unchanged in terms of vocabulary, phonology and grammar. There are a number of linguistic academies that were established in the Arab world mainly to "protect" Standard Arabic from being changed in terms of vocabulary, such as the Academy of Arabic in Cairo[5]. Alsaleh (2009: 321) and other Arab linguists argue, in support of the Academy of Arabic in Cairo, that Arabic speakers should not accept calque (i.e. translated terms or concepts adopted from foreign languages into the recipient language) or loanwords (i.e. words adopted from foreign languages, as they are without translation) in Standard Arabic unless there is a necessity, such as scientific terms or the names of contemporary objects (such as the word 'petrol'), that have no equivalents.

### *2.2.3 Narrow and broad diglossia*

One of the arguments that was made against Ferguson's (1959) model concerned the fact that he confined the term diglossia to the situations where speakers use two language forms that are genealogically related in functionally distinct ways (i.e. one for formal contexts and the other for informal communications), such as Local and Standard Arabic. Fishman (1967) broadened the construct of a diglossic situation, arguing that it can include situations where two different languages, even non-genealogically related ones, are used for different functions. For Fishman, the key feature of diglossia is the presence of functionally distinct roles for each language 'as well as access to these roles', which clearly differ 'in terms of when, where, and with whom they are felt to be appropriate' (Fishman, 1972: 79). The term 'narrow' is suggested to portray Ferguson's notion of diglossia, while 'broad' or 'extended diglossia' can describe Fishman's model of the phenomenon (Myers-Scotton, 1986).

### *2.2.4 Overcoming the static nature of Ferguson's model*

Ferguson's model has been criticised by several linguists (e.g. Badawi, 1973; Hawkins, 1983; Hudson, 2002; Albirini, 2016) for the contextual dichotomy, which reflects the

[5] The Academy of Arabic in Cairo is a well-known organisation that was established in 1932 to maintain the integrity of Standard Arabic rules and to help the language to be compatible with contemporary life. The organisation decides/suggests what can or cannot be used in Standard Arabic in terms of vocabulary and resolves other linguistic issues.

static nature of the model, the fact that ‘in one set of situations only H is appropriate and in another only L, with the two sets overlapping only very slightly’ (Ferguson, 1959: 328; see ‘Function’ in Table 2.1). Albirini (2011) has proposed a modification to Ferguson’s framework, in which he suggests that speakers in a diglossic situation use Standard or Local Arabic not because of the context per se, but rather for different functions. For instance, they might use Local Arabic to explain a preceding idea or to joke, while they might use Standard Arabic to articulate a direct quote or to recite the Qur’an (p. 537). Albirini (2011, 2016) contends that the use of Standard or Local Arabic relies mainly on the function that these two varieties encode and serve, irrespective of the context. This modification put forward by Albirini (2011, 2016) overcomes the static nature of Ferguson’s model (1959) because it is flexible and acknowledges the dynamic nature of language use. Based on this modification, Standard and Local Arabic can (and likely do) occur in the same context (e.g. a sermon in a mosque) and in the same conversation, but mostly for different functions.

Albirini (2011) conducted an empirical study to explore the social functions of the use of Standard and Local Arabic. He analysed 35 video and audio recordings that were collected from three different social domains: 1) religious lectures, 2) sport (football commentators) and 3) political debates. The findings showed that the participants appeared to allocate different functions to Standard and Local Arabic. For example, Albirini (2011: 547) found that Arabic speakers used Local Arabic for a number of functions, such as ‘to simplify a preceding idea’, to talk about taboo topics, ‘to introduce daily life sayings’, and to insult or scold other people. On the other hand, they used Standard Arabic for different functions, such as ‘to introduce a direct quote [and] to signal a shift in tone from comic to serious’ (Albirini, 2011: 541).

Based on the discussion above, Albirini (2011, 2016: 20) suggests that Ferguson’s model has to be ‘reformulated – not abandoned – based on the functional, rather than the contextual compartmentalization of SA [Standard Arabic] and QA [Colloquial Arabic]’.

### *2.2.5 Approaches that depict spoken Arabic as levels*

Subsequent to Ferguson's (1959) article about diglossia, a number of linguists (e.g. Blanc, 1960; Cadora, 1965; Badawi, 1973; Ryding, 1991) suggested different levels of Standard and Local Arabic in an attempt to provide a more precise delineation of the spoken language. Some (e.g. Blanc, 1960; Badawi, 1973) noticed that Arabic speakers often use (mostly in spoken discourse) a mix of Standard and Local Arabic within the same conversation, i.e. they usually do not communicate totally in one of these language varieties. Thus, a number of studies have postulated 'intermediate levels' between Standard and Local Arabic. Two main approaches to describing the suggested intermediate levels have been adopted by researchers in the literature: 1) those that attempt to identify separate varieties between Standard and Local Arabic, usually as examples of the mixing of the two Arabic forms (e.g. Blanc, 1960; Cadora, 1965; Ryding, 1991, among others) and 2) those that propose Arabic as continuum levels in varying degrees between two extremes, namely, Standard and Local Arabic (e.g. Badawi, 1973).

In relation to the first approach, Blanc (1960: 85), for instance, suggested five major Arabic varieties: classical, modified classical, elevated colloquial, koineised colloquial, and plain colloquial, while Cadora (1965: 135) described Arabic as having three coexisting varieties, Modern Standard Arabic, Intercommon Spoken Arabic, and Dialectal Arabic. Other studies (e.g. El-Hassan, 1977; Mitchell, 1982; Mahmoud, 1986) concentrated primarily on a particular intermediate level that is called 'educated spoken Arabic'. Mitchell (1982) defines educated spoken Arabic as 'the virtually unregistered "mixed" Arabics that provide the basis for the "koineised" Arabic of intercommunication between Arabs between different countries' (p. 125). Further, the author posits that 'vernacular Arabic (meaning dialectal/colloquial Arabic) is never plain or unmixed but constantly subject to the influence of modern times' (p. 9). However, the notion of educated spoken Arabic has been criticised by a number of linguists (e.g. Nielsen, 1996; Wilmsen, 2006; Bassiouney, 2009; Albirini; 2016). For example:

- Albirini (2016: 22) points out that despite the fact that Mitchell (1982) recognises the fluid nature of the concept of educated spoken Arabic, he 'provided a number of specific features of this variety in terms of phonology, morphology, and syntax' (for more details see Mitchell, 1982). Albirini (2016:

22) argues that providing particular rules and at the same time proposing fluidity makes it elusive to understand the concept of educated spoken Arabic. This author points out how this explains the controversy in the literature about the specific definition and description of educated spoken Arabic (e.g. Nielsen, 1996; Wilmsen, 2006).

- Nielsen (1996) points to the fact that educated spoken Arabic is 'very badly codified' (p. 225). He states that 'apart from very few studies… no research has established what kind of rules actually govern this mixing, nor do we know whether or not such rules are subject to generalisations' (p. 225).
- Likewise, Bassiouney (2009: 17) argues that 'the term "educated Arabs" seems vague. Is an educated Arab a merely functionally literate one or "cultured" one?'
- A number of studies (e.g. Khamis-Dakwar and Froud, 2007) have shown that long stretches of spoken discourse (whole sentences or whole episodes of discourse) can be produced entirely in Standard or Local Arabic, which contradicts the concept of educated spoken Arabic, regarding which it is argued that spoken Arabic is never unmixed (Albirini, 2016).

The second approach describes Arabic as continuum levels in varying degrees between two extremes; namely, Standard and Local Arabic. Badawi's work (1973) is one of the well-known comprehensive studies adopting this approach. Badawi (1973) describes in detail the Arabic used in the Egyptian media as having five different levels that do not have distinct or permanent lines between each level. The five levels presented by Badawi (1973: 89) are:

1. Inherited Classical Arabic, which is associated with the Qur'an (i.e. CA). It is usually written and almost exclusively spoken by religious scholars (Badawi, 1973: 89).
2. Contemporary Classical, which is a simpler version of CA (known as MSA by many linguists, such as Holes, 2004; Bassiouney, 2009).
3. Colloquial of The Intellectuals (well-educated people), which is a spoken variety that is influenced by Standard Arabic, whereby it 'moves towards alfusha [Standard Arabic] and reaches a degree where it becomes able to express, orally, contemporary culture' (Badawi, 1973: 149).

4. Colloquial of The Basically Educated Speakers, which is ‘the everyday language that people educated to a basic level use with family and friends’ (Badawi, 1973: 91).
5. Colloquial of The Illiterates. This level is not affected by Standard Arabic in that people invariably speak entirely in Local Arabic (Badawi, 1973: 189).

Badawi (1973: 93) argues that these five different levels are not mutually exclusive and speakers can shift between them in the same stretch of discourse. For example, speakers may shift between Contemporary Classical (i.e. MSA) and Colloquial of The Basically Educated Speakers in the same conversation. However, Badawi (1973: 93) notes that speakers who do not master Standard Arabic (well), are not able to switch confidently between these levels, because they master only one or two of them.

The levels proposed by Badawi (1973) have been criticised for having a number of limitations, as follows:

- Badawi (1973) based these levels on the spoken discourse of Egyptian media, and thus it is reasonable to argue that they cannot be generalised to explain Arabic in other Arab countries (and other countries in which Arabic is spoken). For instance, Albirini (2016) states that the levels suggested by Badawi ‘are not recognized by Arabic speakers in Jordon, Morocco and Saudi Arabia’ (p. 23).
- The use of education as a criterion in Badawi’s model is problematic. For example, Albirini (2016) points out that education is ‘a characteristic of the speaker rather than a linguistic variable (a characteristic of the language variety). In other words, speaker variables may not justify the distinction between the two varieties [Standard and Local Arabic] (although they might differentiate styles)’ (p. 24).
- In response to Badawi’s (1973) point that there are no distinct and permanent lines between each level, Bassiouney (2009) argues that ‘instead of five, one could theoretically propose an infinite number of levels’ (p. 15). Bassiouney (2009) sates that ‘it is always a question of “more or less” with no clear dividing lines between the levels’ (p. 15).

Albirini (2016) points out that Ferguson (1959) was cautious in delineating two major language varieties without claiming any intermediate levels. The rationale behind this is

simple: ‘a dialect, by definition, is a language variety that differs from other mutually intelligible in systematic ways’ (Albirini, 2016: 24). Albirini (2016) adds that ‘Ferguson was careful not to include speakers’ variables in his model because this would lead to the fluidity in the linguistic constructs and model that he was describing’ (p. 24).

The observation that Arabic has two distinctive varieties (Standard and Local Arabic) is still valid (Mejdell, 1999; Bassiouney, 2009; Albirini, 2016). However, what the discussion in this subsection has shown is that a ‘pure’ form of either rarely exists in spoken Arabic and instead, a mix of both varieties is likely to occur in communication. Even when Standard and Local Arabic are presented on a linguistic continuum, the two varieties are acknowledged by many linguists to be associated with different domains and different functions (Albirini, 2016).

What the discussion above suggests is that many scholars in the Arab world have recognised the dynamic nature of spoken Arabic and that Standard and Local Arabic are usually used in the same conversation, which differs from the static model developed by Ferguson (1959). This leads to the discussion of two linguistic approaches; namely, code-switching and translanguaging that can explain the ‘mixing’ between two language varieties in the same stretch of discourse, as presented in the next section.

## 2.3 Theoretical approaches to the use of more than one language in communication

The use of more than one language in spoken interaction has been studied and discussed in the literature and two main approaches (code-switching and translanguaging) that give accounts of how and why two languages (or more) are used in communication will be covered in this section.

### *2.3.1 Code-switching*

A good deal of published research (e.g. Blom and Gumperz, 1972; Gumperz, 1982; Myers-Scotton, 1993; Auer, 1998) has analysed and discussed the use of two languages (or more) in communication under the term code-switching, which ‘describes the speech of bilinguals/multilinguals or bidialectals/multidialectals who juxtapose elements from two or more language varieties in a single utterance or piece of discourse’ (Albirini, 2016: 216). Early studies of code-switching (e.g. Bloomfield,

1927) considered the alternation between languages as to be resulted from a language deficiency of bilinguals who could not maintain using one language in the same stretch of discourse due to, for example, the speakers' lack of lexical or syntactical knowledge (Myers-Scotton, 1993). However, this view has changed and many studies in the field of sociolinguistics consider code-switching as a creative way of communication that is used by bilinguals/bidialectals for different social and pragmatic goals (e.g. Gumperz, 1982; Myers-Scotton, 1993; Holes, 2004; Appel and Muysken, 2005; Albirini, 2016). Code-switching differs from borrowing. In essence, it pertains to situations where 'two grammars and vocabularies are used in producing a sentence or a text', while borrowing includes the adoption of words from one language (the donor) to another language (the recipient; Muysken, 2000: 70). Thus, loanwords are words 'that can be conventionally used as part of the language' (Haspelmath, 2009: 40).

Because of the existence of the different linguistic resources (i.e. Standard and Local Arabic) at Arabic speakers' disposal in different contexts, the deployment of code-switching 'as a form of social interaction becomes expected' (Albirini, 2016: 224). In the last 20 years or so researchers and linguists have shown an increasing interest in regarding the alternation between Standard and Local in Arabic as a form of code-switching (e.g. Eid, 1988; Holes, 1993, 2004; Bassiouney, 2006; Albirini, 2011, 2016; among others). It should be noted, however, that a speaker's proficiency in Standard Arabic can be an issue in relation to code-switching. For example, some Arabic speakers who do not master Standard Arabic (well) might not be able to carry on a conversation in this variety and thus have to switch to Local Arabic to fill in their competence gap (Hudson, 2002). This could explain why early studies on code-switching viewed it as a practice resulting from a bilinguals' lack of lexical or syntactic knowledge (e.g. Bloomfield, 1927).

There are a number of different theoretical approaches to code-switching in communication. For example, Blom and Gumperz (1972) identify situational and metaphorical code-switching. In situational code-switching, individuals are motivated to code-switch by external factors (in relation to speakers), such as the setting, interlocutor, topic or the social situation. Metaphorical code-switching is triggered and motivated by the speakers themselves, even if the situational factors are the same. Functional-based switching (Albirini, 2011, 2016) is another identified approach, in

which speakers switch between languages (or varieties of the same language) to serve particular social or pragmatic functions. Another theoretical framework is termed the 'accommodation theory' (Giles et al., 1987; Giles and Coupland, 1991), where speakers modify their spoken language so it is similar/closer in nature to that of the interlocutors in order to minimise differences for the purposes of obtaining social approval or for successful communication.

It should be noted that whilst code-switching has often been associated with conversational exchanges, it can also involve 'not only utterances from contexts of conversational interaction but also other texts, such as song lyrics' (Omoniyi, 2005: 729). It can also occur in written discourse, such as novels and newspaper articles (Sebba, 2013). However, formal (or standard) written texts in Arabic (such as books, novels, scientific articles and newspapers) are usually produced entirely in Standard Arabic (Holes, 1993; Bassiouney, 2006; Albirini, 2011), for two main reasons: 1) Standard Arabic is considered by its speakers as the formal, codified and prestigious form, and 2) writers in formal texts usually discuss topics that are usually associated with Standard Arabic, such as science, law, literature and religion (Albirini, 2016: 251). Nonetheless, the literature shows that code-switching between Standard and Local Arabic exists in a limited number of Egyptian literary works. More specifically, the switch to Local Arabic exists in some Egyptian literary works (e.g. some novels written by Yusuf Alsiba'i[6]) to mirror everyday exchanges, in order to reflect the diglossic situation in the novel (Abdel-Malek, 1972). Rosenbaum (2011) states that the notable use of Local Arabic in literary works appears to exist uniquely in the Egyptian context.

### *2.3.2 Translanguaging*

The use of more than one language in communication has also been discussed in the literature under the label of translanguaging, which is a relatively new and still developing concept that was introduced by a Welsh educationalist (Williams, 1994; cited in Lewis et al., 2012: 641). Translanguaging can be broadly defined as a process in which speakers draw on whatever linguistic resources they have access to in order to

[6] Yusuf Alsiba'i (1917-1978) is a well-known Egyptian writer and novelist (El Hamamsy and Soliman, 2013: 147).

make meaning, help gain understanding and communicate successfully. However, there are different levels of discussion in the literature in relation to the concept of translanguaging. In the current study, I will concentrate on classroom translanguaging (e.g. Williams, 1994; Baker, 2010, 2011; Canagarajah, 2011), in which the emphasis is on classroom language use and pedagogical considerations, because it suits the focus of my research.

In the educational domain, which, as aforementioned, is the context of this study, it has traditionally been argued that languages should be strictly separated in the classroom, and hence, the use of two languages in class by bilinguals has commonly been seen as negative and detrimental to teaching and learning (cf. Creese and Blackledge, 2011; Lewis et al., 2012). For example, Jacobson (1990) reported that:

> Bilingual educators have usually insisted on the separation of the two languages, one of which is English and the other, the child's vernacular. By strictly separating the languages, the teacher avoids, it is argued, cross-contamination, thus making it easier for the child to acquire a new linguistic system as he/she internalizes a given lesson. (p. 4)

This traditional approach that calls for the strict separation of languages in class is referred to by Creese and Blackledge (2011) as 'separate bilingualism', which commonly prevails in language-education settings (Gafaranga, 2000). The advocacy of the use of only one language variety in class also prevails in the Arab world among educators and language policy makers. For example, many studies call for the use of only Standard Arabic in the classroom and consider the use of Local Arabic in class to have negative effects on teaching and learning (e.g. Boutros, 1982; Nazal, 1998; Alroshaid, 2006).

However, in recent years perspectives related to the use of more than one language in the classroom have changed, and interest has increased in considering the use of more than one language in class to be a useful strategy that can be employed by teachers and students to support and facilitate the learning process (Conteh, 2007; Cummins, 2008; Baker, 2010; Creese and Blackledge, 2010, 2011; Lewis et al., 2012; among others). For example, in the United States, Garcia (2013) showed examples of classroom translanguaging in New York schools, where the teachers and students drew on both English and Spanish in the same lessons in order to facilitate learning. The author stated that 'despite school structures that keep out Spanish by stating that they are English

only… teachers and students are negotiating these monolingual' arrangements (p. 171). Garcia (2013) argued that the use of the two languages seemed to have educational benefits, such as broadening students' understanding and helping in developing content knowledge as well as linguistic skills. In another context (the United Kingdom), Creese and Blackledge (2010) provided examples of translingual practices in Chinese and Gujarati complementary schools in the United Kingdom. The authors suggested that these languages (Chinese and Gujarati) were used alongside English in the observed lessons in order to convey information in an effective and easy way, to explain the task that the students were to perform, and to engage students. Creese and Blackledge (2010) called for 'a release from monolingual instructional approaches and advocate teaching bilingual children by means of bilingual instructional strategies, in which two or more languages are used alongside each other' (p. 103). In South Africa, Makalela (2013) provided examples of the employment of different African languages (Nguni and Sepedi) in the classroom in higher education by African students (who were speaking Nguni as a mother tongue and learning Sepedi as a second language). The author advocated the use of translanguaging as a pedagogic strategy and asserted that such a strategy seems to have potential educational advantages in higher education in relation to learning African languages.

For the current study, classroom translanguaging is seen as a useful strategy, in which two language varieties or more (that are at students' disposal) are used in the classroom in order to support learning, improve understanding and to facilitate communication. The concept of translanguaging is helpful in the context of the current study, because Arabic-speaking students have access to, broadly speaking, the two main types of Arabic, namely, Local Arabic (a composite term comprising their Arabic dialects, initially acquired at home, which they used to engage with others for a variety of purposes in the classroom and in school more generally) and Standard Arabic, which they are learning in school. Translanguaging, as a conceptual framing device, would allow us to regard the use of both Arabic varieties in class as a means to help teachers and students achieve shared understanding and maximise learning opportunities (as will be further explained below). Despite the policy of using only one language in class that is adopted by educational systems in the Arab world, some previous studies in a Palestinian context (e.g. Amara, 1995) showed evidence of the use of both Local and Standard Arabic in the classroom to good effect, which suggests that classroom

translanguaging can be considered as part of classroom communication strategy in the Arabic context.

There are two main potential educational benefits of classroom translanguaging. First, it can enhance and broaden understanding of the lesson being explained (Baker, 2011). The second advantage is that it may support learning a weaker language by using the stronger one (Baker, 2011). These advantages are consistent with the Vygotskian 'zone of proximal development' (ZPD; Vygotsky, 1978: 86). ZPD refers to the gap between what children can do/achieve without help and what they can do/achieve with appropriate help. Assisting students in class encompasses a number of strategies, such as teacher' guidance and working with classmates to solve a problem (Vygotsky, 1978: 86). Another strategy is using what the child already knows to help him/her to learn new aspects of knowledge. That is, learning can be promoted and stretched based on children's pre-existing knowledge. From this perspective, it can be argued that teachers can build on what the children already know in their home language or local dialects to help them learn another language variety in school.

Three important issues need to be pointed out regarding classroom translanguaging. First, the level of proficiency can be an issue in relation to the deployment of it in class. Williams (2002, cited in Lewis et al., 2012: 644) argues that classroom translanguaging is relatively more useful for children who are reasonably proficient in the two languages at their disposal. Second, translanguaging should concentrate more on the students rather than the teachers. In other words, students should use the two languages at their disposal more than the teachers to maximise what they can attain using both languages (Williams, 2003, cited in Lewis et al., 2012: 644). Third, local circumstances should be taken into consideration when adopting the concept of translanguaging (Blackledge and Creese, 2010). For instance, adopting flexible bilingualism, such as translanguaging, in situations where a minority language exists alongside a majority language may lead to the marginalising of the minority language (Lewis et al., 2012).

It should be emphasised, however, that the goal of translanguaging is to improve and promote learning. Therefore, the two languages used in class should be used in a planned way and employed purposefully in relation to learning and teaching; otherwise,

the aim of translanguaging might become counterintuitive. For instance, teachers should not use one of the two languages in class just because they find it comfortable or easy to use without any clear pedagogical advantages. Baker (2011) points out that 'the teacher can allow a student to use both languages, but in a planned, developmental and strategic manner, to maximize a student's linguistic and cognitive capability' (p. 290). There are a number of ways to utilise the two languages in class for educational purposes. For example, in relation to enhancing listening and speaking, students can use factual information heard in one language and explain the global meaning in another in order to deepen their understanding (Lewis et al., 2012).

### 2.4 Language attitudes towards Standard and Local Arabic

Ryan et al. (1982) state that language attitudes include 'any affective, cognitive, or behavioral index of evaluative reactions toward different varieties or their speakers' (p. 7). Based on this definition, language attitudes can be categorised as the: 1) affective index, which refers to the emotional reactions and liking or disliking of a particular language or its speakers; 2) cognitive index, which pertains to factual information about a particular language (e.g. English is a useful lingua franca); and 3) behavioural index, which refers to speakers' actions that represent an attitudinal indicator (Zimbardo and Ebbesen, 1970).

Language attitudes are important because, as Baker (1992) points out, 'the status, value, and importance of a language is most often and mostly easily (though imperfectly) measured by attitudes to that language' (p. 10). Language attitudes can be an important part of language policy (Cooper and Fishman, 1974; Baker, 1992; Wright, 2004). For example, Albirini (2016) reports that many studies in Morocco have suggested that the attempt of an 'Arabicization' policy that aimed to substitute French with Arabic was not successful because of the language attitudes of 'pro-Moroccan Arabic, pro-French, and pro-Berber linguists, activists, opinion-leaders, policymakers, and ordinary people in the Moroccan society' (p. 78).

The majority of studies related to attitudes towards Arabic varieties show the long-established positive attitudes towards Standard Arabic and negative ones towards Local Arabic. Several empirical studies that were conducted in a number of Arab countries

(Hussein and El-Ali, 1989; Haeri, 2003; Saidat, 2010; Albirini, 2016) explored Arabic speakers' attitudes towards Standard and Local Arabic and found that the participants expressed appreciation of Standard Arabic and showed a tendency to favour it over the local dialects. For instance, Hussein and El-Ali (1989) explored 303 Jordanian university students' attitudes towards Standard Arabic and three local Arabic dialects in Jordan. The study revealed that the participating students appeared to hold Standard Arabic in a deep reverence, unlike the three local dialects. In a more recent study conducted by Albirini (2016), Arabic speakers' attitudes towards Standard and Local Arabic were probed using a questionnaire survey[7]. The participants were 691 college students from four different Arabic-speaking countries (Jordan, Morocco, Saudi Arabia and Egypt). The findings indicate that the participants appear to hold Standard Arabic in high affection and regard, while Local Arabic 'receives the highest attitudinal scores in the behavioral domain' (p. 96).

The positive attitudes towards Standard Arabic appear to stem from three main factors: 1) Standard Arabic is closely associated with religion (Feitelson et al., 1993; Palmer, 2007; Versteegh, 2010), as it is the language of the Qur'an and the language that Muslims use to recite their prayers; 2) Standard Arabic is the vehicle for a vast body of written Arab heritage, culture and literature (Ferguson, 1959; Feitelson et al., 1993; Albirini, 2016); and 3) Standard Arabic is mutually intelligible (to the majority of Arabic-speakers) across Arab countries as well as being regarded as symbolic of Arab unity and history (Albirini, 2016). On the other hand, Local Arabic is considered (by many Arabic speakers and Arab linguists) to be a distorted version of Arabic in spite of the fact that it is used in everyday conversation (Al-Toma, 1969; Albirini, 2016). Local Arabic is often referred to as a 'corrupted' form and viewed as a sign of ignorance (Al-Toma, 1969; Versteegh, 2001; Albirini, 2016). The Arabic term *lahn* (incorrect use of a language) was frequently used by early Arab grammarians to refer to the forms of Arabic that do not follow the grammatical and phonological rules of Standard Arabic (Chejne , 1969). What Chejne (1969) reported suggests that the negative attitudes that

[7] The study also explored the participants' language attitudes towards other languages (namely, English and French).

some Arabic speakers hold towards Local Arabic seem to have existed a long time ago and to be rooted in history.

## 2.5 Early years of education in a diglossic situation

In this section, I review the relevant literature that has discussed the influence of the diglossic situation in the Arab world on learning and teaching Standard Arabic, especially in the early years of education.

### *2.5.1 Medium of instruction*

Language, as a carrier of teaching and learning, is fundamental to the learning process and its command gives a strong signal of academic success or failure (Maamouri, 1998). Stubbs (1983) states that educationalists generally agree that language is a crucial element in children learning. Vygotsky (1978) observes that 'children solve practical tasks with the help of their speech, as well as their eyes and hands' (p. 26). According to Vygotsky's (1978) theory, language is an extension of intelligence and thinking, thereby playing a fundamental role in cognition. Language enables the child to create ideas, imagine and share his/her knowledge with others. Due to the fact that 'learning occurs in shared situations, language is an important tool for appropriating other mental tools. To share an activity, we must talk about that activity' (Bodrova and Leong, 2007: 13). Painter (1996) argues that language can be seen as a resource of thinking. She asserts that if what has to be understood by learners are systems of meaning, then it can be asserted that language is the most significant learning resource.

It is commonly presumed that Standard Arabic is the language used in learning and teaching in education in Saudi Arabia and other Arab countries. Regarding which, Habash (2010: 1) contends that 'MSA is the primary language of the media and education'. Similarly, Bassiouney (2009: 159) points out that 'MSA is used in major institutions such as law, education etc.' In addition, as pointed out in Chapter 1, Article 24 of Education Policy in Saudi Arabia states that 'by default, Arabic is the language of education in all modules and levels of education' (Department of Education Policy, 1995: 5). Whilst the word 'Arabic' here does not specify whether it is Standard or Local Arabic, officials usually use 'Arabic' to refer to Standard Arabic. Bassiouney (2009) points out that 'native speakers and constitutions in Arab countries do not specify what

"Arabic" refers to, but it is usually MSA' (p. 27). In other words, Arabic-speakers usually refer to Standard Arabic as 'Arabic', while Local Arabic is known as ala'amia (see Chapter 1).

Despite the medium of instruction being an important resource in relation to the learning process, Amara (1995) highlights that there is a lack of research on the coexistence of Standard and Local Arabic in relation to classroom language use. In addition, this researcher observes that 'the issue of Arabic diglossia in the classroom has not been studied systematically and scientifically' (p. 131). Amara's (1995) study, which was conducted in a Palestinian context in three Arab secondary schools, is one of the few that explored the types of Arabic used in the classroom using classroom observation (over a period of three months). The findings show that Standard Arabic was not the only variety used in the classroom and teachers frequently used a mix of both varieties in their spoken language. It emerged that teachers' choices of language depended on a number of factors: 'the subject of the class', suitability of the language used in relation to the topic, 'and the language the textbooks used' (Amara, 1995: 139). The outcomes of the study lead to questioning of the common assumption that Standard Arabic is the only or the main variety used in the classroom.

### *2.5.2 Difficulties in learning Standard Arabic among Arabic-speaking children*

It is widely reported that many native Arabic-speaking students (including those in Saudi Arabia) experience difficulties when learning Standard Arabic and that low academic achievement and poor performance is common among students in Standard Arabic modules, such as reading and writing (Maamouri, 1998; Altowayan, 2001; Alnassar, 2007; Al-Issa, 2009). For example, Al-Issa (2009), who is the current minister of education in Saudi Arabia (in 2016), points out that in Saudi Arabia, attainments are notably low in Standard Arabic modules, and performance in Standard Arabic is poor at all educational levels. Al-Issa (2009: 117) states that students' abilities in reading, writing and self-expression are generally weak. Al-Issa (2009) notes that one of the main issues that needs to be focussed on in relation to enhancing the quality of education in Saudi Arabia is on teaching Standard Arabic. In addition, the issue of poor performance in Standard Arabic as well as low attainment in its modules is often discussed in the Saudi media (Altowayan, 2001; Alnassar, 2007). In a Palestinian

context, Habib-Allah (1985) examined reading comprehension among Arabic-speaking schoolchildren. During this longitudinal three-year study (1981 to 1983), the participants were given texts in Standard Arabic chosen from the books they were reading in school for reading comprehension and the findings showed that half of the students did not understand these texts.

A number of researchers have shed light on the possible link between the difficulties of learning Standard Arabic and the diglossic situation (e.g. Al-Toma, 1969; Ayari 1996). They argue that language practices in the Arab world (which exemplify the impact of diglossia on language learning) seem to pose a difficulty to native Arabic-speaking children in terms of learning Standard Arabic. The fact that Local Arabic (which differs greatly from Standard Arabic in terms of grammar, phonology and vocabulary) is the predominant spoken variety in society, while Standard Arabic is mostly associated with formal settings and functions, leads to limited exposure to Standard Arabic as well as a lack of practice. Arabic-speaking children are taught Standard Arabic at school, while their preschool medium of communication at home is usually Local Arabic (Abu-Rabia, 2000). For example, Saiegh-Haddad (2005) examined the impact of the diglossic situation on preschoolers and Year One children's reading skills and found that the linguistic disparity between Standard and Local Arabic hinders the acquisition of reading processes. Moreover, Fedda and Oweini (2012) show that language practices in the diglossic situation (and in particular the predominance of Local Arabic in spoken language) hinders the Standard Arabic vocabulary growth of Lebanese pupils.

### *2.5.3 Lack of exposure to Standard Arabic in the preschool period*

In a number of empirical studies, it is argued that it is very common that Arabic-speaking children grow up in an environment without any or little exposure to Standard Arabic before attending primary school (Doake, 1989; Iraqi, 1990; Feitelson et al., 1993; Ayari, 1996; Abu-Rabia, 2000). For instance, Iraqi (1990; cited in Feitelson et al., 1993: 72) investigated the preschool exposure to Standard Arabic books in Palestine. The participants were 290 Arabic-speaking families. The results of the study showed that among those families who told stories to their children, less than two per cent read stories in Standard Arabic directly from a book (i.e. they read the Standard Arabic text to their children), while the majority of the participating families (which constituted

58.2%) told their children stories in Local Arabic that they remembered from childhood. Forty per cent of the participating families used the books solely to look at the pictures and told their children the story in Local Arabic. Iraqi (1990; cited in Feitelson et al., 1993: 72) stated that the parents gave two prime reasons for not to read directly from the Standard Arabic books: 1) children do not understand the language and 2) children think that being read to from the Standard Arabic books is not enjoyable.

It is generally agreed that parents play a crucial role in providing a conducive environment to learning literacy skills (Ayari, 1996). However, a number of parents lack knowledge of Standard Arabic and therefore this inevitably restricts the amount of Standard Arabic that the children are exposed to at home (Ayari, 1996). Iraqi (1990) and Ayari (1996) argue that preschool children usually are not exposed to Standard Arabic due to the idea that widely exists among teachers and parents in the Arab world that preschoolers are not able to understand it (because it is too difficult for them). According to Doake (1989):

> Very few pre-school children in the Arab world are read to on a regular basis in standard Arabic. Instead, parents often translate the standard form of the language used in books to the colloquial form, assuming that the former is too difficult and complex for their children to understand and use. (p. 8)

A number of researchers (Doake, 1989; Iraqi, 1990; Feitelson et al., 1993; Ayari, 1996; Abu-Rabia, 2000) suggest that in order to alleviate the difficulties caused by language practices in the diglossic situation in the Arab world, parents, educators and language policy makers should attempt to bridge the gap between Standard and Local Arabic in terms of practice by exposing children to Standard Arabic materials (such as Standard Arabic storybooks) in the preschool years. Regarding which, Iraqi (1990) argues that reading stories in Standard Arabic to preschoolers on a daily basis will improve their skills in the language. Likewise, Ayari (1996) suggests that preschool children's early exposure to Standard Arabic helps them to enhance learning it at school. Finally, Doake (1989) argues that 'waiting until children enter school before exposing them to standard Arabic requires them to learn, in effect, a second language' (p. 8).

### *2.5.4 Studies examining the influence of preschool exposure to Standard Arabic*

There is a lack of empirical studies examining the influence of the coexistence of Standard and Local Arabic on education (Maamouri, 1998; Khamis-Dakwar, 2005). One of the main reasons seems to that politically, culturally and ideologically Standard Arabic is highly respected, particularly because it is the language of the Qur'an. 'Sometimes the feeling is so strong that [Standard Arabic] alone is regarded as real and [Local Arabic] is reported "not to exist"' (Ferguson, 1959: 329). Arabic speakers might say that someone cannot speak 'Arabic', which 'normally means he doesn't know H [Standard Arabic], although he may be a fluent, effective speaker of' Local Arabic (Ferguson, 1959: 329). Thus, research in the majority of linguistic departments in the Arab universities has mainly been focused on Standard Arabic, while work related to Local Arabic, including the impact of diglossia on education, has generally been neglected (Maamouri, 1998). In this subsection, the relevant previous empirical studies that have examined the influence of the diglossic situation on children's learning of Standard Arabic are reviewed.

A few empirical studies (e.g. Feitelson et al., 1988; Elley, 1991; cited in Abu-Rabia, 2000: 149) were conducted with Hebrew-speaking preschoolers in order to examine the relationship between reading books to the children in the preschool period and their listening comprehension and storytelling performance in Hebrew in Reception and Year One. The findings show that exposure to books had positive effects on the performance of the experimental group who did better than the control group (who were not exposed to books in the same period) in terms of listening comprehension to literary language, and also they used a wider lexicon and more complex phrases in the stories they told. Abu-Rabia (2000) argues that these studies suggest that a similar method could be implemented for Arabic to 'bridge the oral/literacy gap' (p. 149).

In a Palestinian context, Iraqi (1990) investigated whether preschool exposure to Standard Arabic stories (through storybooks) had an influence on children's Standard Arabic listening comprehension and storytelling performance using a pretest-posttest design. The children were divided into experimental and control groups and pretested in listening comprehension and speaking (storytelling). Then, the experimental group was exposed to stories in Standard Arabic for 15-20 minutes a day for five months, while the

control group was exposed only to Local Arabic during the same period. The children then took a posttest in the two focal linguistic skills. The findings showed that the experimental group outperformed their counterparts in terms of listening comprehension and performance in storytelling. The study suggests that systematic exposure to Standard Arabic improves children's listening comprehension and speaking skills. Iraqi (1990) used these findings to argue that preschoolers can understand Standard Arabic if they have the chance to experience it.

Iraqi's study (1990) motivated Abu-Rabia (2000), who then carried out a study in Palestine to investigate the effects of preschool exposure to Standard Arabic on children's reading comprehension in Year One and Year Two. The participants were 282 Year One and Year Two native Arabic speakers. They were separated into an experimental group (144 students) and a control group (138 students). The children in the experimental group were exposed to Standard Arabic in the preschool period, while the control group was exposed only to Local Arabic during the same period. At the end of Year One and Year Two, the children did a reading comprehension test to evaluate the effect of preschool exposure to Standard Arabic. The findings showed that the students who were exposed to Standard Arabic generally did better than the control group.

### 2.6 Child language development

A lively discussion on the way in which children acquire their first languages has been the central focus in cognitive science for over fifty years (Chomsky, 1957; Elman et al., 1996; Bates and Goodman, 1999; Crain and Lillo-Martin, 1999; Owens, 2012). There are several approaches aimed at providing a conceptual framework to explain child language development. For the current study, individual language development is viewed as a process that emerges from the interaction of bio-cognitive processes and the social and material environment (i.e. an Emergentist perspective, Ellis, 1998; MacWhinney, 1999; Tomasello, 2003). Under the Emergentist framework perspective, the crucial roles in the process of language acquisition played by both children and adults (such as the parents) are acknowledged as well as the role of the home, the preschool environment and society in general (Shiel et al., 2012). Moreover, the Emergentist framework concentrates on 'the language acquisition process… rather than

language acquisition device' (Ellis, 1998: 644). It is argued that a full comprehension of language cannot be gained from only one particular subject or discipline, for this can be viewed as:

> A genetic inheritance, a mathematical system, a social fact, the expression of individual identity, the expression of cultural identity, the outcome of a dialogic interaction… We do not have to choose. Language can be all of these things at once (Cook and Seidlhofer, 1995: 4).

### *2.6.1 The importance of the preschool period to language development*

The preschool period is considered a crucially important time for phonological and syntactic knowledge as well as lexical acquisition. 'Due to the remarkable and rapid developments which take place in spoken language during the pre-school years, evidence of language growth during this period is not difficult to mark' (Shiel, 2012: 16). Owens (2012) states that in the preschool period, children develop their language quickly, and move from simple and multi-word utterances to producing an adult-like language. Owens (2012: 228) explains that by the age of three, lexical growth of children considerably increases and children at this age can 'use an expressive vocabulary of 900 to 1000 words'. Moreover, it is believed that children learn about five new words every day between the ages of 16 months and six years (Owens, 2012: 252). Between the ages of three and four, children develop their syntactical skills, in which they use more complex sentences (Hoff, 2009). By the age of four, preschoolers develop their conversational skills (Owens, 2012). After the age of four, children continue developing their linguistic skills in different domains, displaying development in pronunciation, structure of sentences, and lexicon (Hoff, 2009; Owens, 2012). For instance, by the age five, children acquire most speech sounds, although some children can still have difficulties in producing some consonant sounds (Owens, 2012). Preschoolers expand their vocabularies through storybooks that they hear from parents (Owens, 2012). Similarly, a number of studies suggest that reading stories to preschoolers on a daily basis assists them in improving their reading, speaking and listening skills in the early stages of primary school (Iraqi, 1990; Abu-Rabia, 2000, see Subsection 2.5.4).

### *2.6.2 Sensitive period*

The ‘sensitive period’ is a concept that was coined by the Dutch geneticist Hugo de Vries and later applied by the Italian educator Montessori (1936, 1948) to refer to significant periods of child development (Standing, 1957). Montessori (1936; 1948) believes that the first five years of individuals are highly crucial and formative for both mental and physical development. Montessori (1936) argues that the sensitive period starts from birth until the child reaches the age of five. During this period the child is remarkably sensitive to vocal sounds. She argues that in the first few years of life, the child is specifically receptive to particular stimuli. ‘A particular sensitivity toward something lasts only until a necessary need is fulfilled. These periods are perhaps most easily seen in the stages of walking and talking’ (Hainstock, 1997: 6). Prevention of language exposure during this sensitive period can result in serious language defects (Lillard, 1972).

## 2.7 Position and focus of the current study

The primary focus of the current study is to explore whether language practices in Riyadh (which is a diglossic situation) influence learning and teaching Standard Arabic in school. More specifically, building on the literature discussed in this chapter, the current study has five main foci/objectives.

First, in several studies (e.g. Doake, 1989; Iraqi, 1990; Ayari, 1996; Abu-Rabia, 2000) it is argued that it is very common for Arabic-speaking children to grow up in an environment without any or with limited exposure to Standard Arabic. I believe there is a lack of published studies that provide empirical data to support that claim. The commonly cited study that provided empirical data, in relation to preschool exposure to Standard Arabic, is that carried out by (Iraqi, 1990), in which one type of preschool exposure (namely, exposure to Standard Arabic through books) was explored in a Palestinian context. For the current study, the types of Arabic children experience before entering the school system and some family factors (i.e. parents’ level of education and monthly incomes) that might influence these experiences are explored in a different context, namely, Saudi Arabia.

Second, another aim of this study is to examine the link between preschool language experiences and the children's oral linguistic skills in Year One. As discussed earlier, a number of researchers (Iraqi, 1990; Feitelson et al., 1993; Ayari, 1996; Abu-Rabia, 2000) suggest that in order to alleviate the difficulties caused by language practices in the diglossic situation in the Arab world, children need to experience Standard Arabic books before attending primary school. Iraqi (1990) and Abu-Rabia (2000) carried out empirical studies in a Palestinian context to investigate the influence of preschool exposure to Standard Arabic on children's Standard Arabic performance in Year One, and they found that exposure to this variety did have positive effects on children's performance in it. One of the goals of the current study is to explore the influence of preschool language experiences on Year One pupils' oral linguistic skills in a Saudi context.

Third, it is commonly presumed that Standard Arabic is the only or the main language used in learning and teaching in public and private schools in Saudi Arabia and other Arab countries. Amara (1995) points out that there is a lack of research exploring the influence of language practices in the diglossic situation on classroom language use. Thus, another part of the current study is aimed at exploring the types of Arabic used in the classroom, the functions associated with each type of Arabic and the rationale behind the choices of language.

Fourth, the participants' language attitudes towards Standard and Local Arabic as well as whether or not these attitudes are reflected in their language practices are investigated.

Fifth, drawing on the answers for the previous questions, there is examination of how local language practices in the diglossic situation influence the learning and teaching of Standard Arabic.

Through this study, I address the following five research questions:

1. What types of Arabic children who live in Riyadh (which is a diglossic situation) are reported to have been exposed to in the preschool period?

2. Do preschool language experiences have an influence on students' oral linguistic skills in Year One? If yes, how?
3. What types of Arabic are used by the participating teachers and students in the classroom, and how are they used?
4. What language attitudes do teachers and parents hold towards Standard and Local Arabic? Are these attitudes reflected in their language practices?
5. Overall, does the diglossic situation have an influence on children when they start learning Standard Arabic in Year One? If yes, how?

## 2.8 Summary

In this chapter, I have discussed the concept of diglossia, which pinpoints the connection between Standard and Local Arabic. Ferguson (1959) argues that Arabic speakers use Standard and Local Arabic in different contexts, with the former being associated with formal contexts, such as university lectures and news broadcasts, whilst the latter is used in informal contexts, such as exchanges with the family. Albirini (2011, 2016) proposes a useful modification to transcend the static nature of Ferguson's model, in which he suggests that Arabic speakers usually use Standard and Local Arabic for different social and pragmatic functions, and thus, speakers are likely to use both varieties in the same context and the same stretch of discourse, but mostly for different functions. This led to the discussion of two perspectives that can account for the use of two languages (or more) in communication; namely, code-switching (in which people alternate between two languages or more in the same stretch of discourse) and translanguaging (in which speakers draw on whatever linguistic resources they have access to in order to facilitate communication and gain understanding). This chapter has shown that there are different interpretations in relation to the concept of translanguaging – the one that I adopt in this study is classroom translanguaging, which is viewed as a pedagogical principle (cf. Baker, 2011), and I will draw on the concept of classroom translanguaging in this study rather than code-switching, because classroom translanguaging concentrates on the process of drawing on more than one language in class for educational purposes, which suits the aim and focus of my study and is also relevant to the educational context in which this study took place.

This chapter has shown that it is widely reported that many Arabic-speaking children (including students in Saudi Arabia) experience difficulties when learning Standard Arabic and that low achievement and poor performance is common among students taking modules in the language (Ayari 1996; Maamouni 1998; Al-Issa, 2009). A number of previous studies have linked this to the local language practices in the Arab world (which exemplifies the impact of diglossia on language learning). The fact that Local Arabic is the predominant spoken variety in society while Standard Arabic is mostly associated with formal functions or situations, results in a limited preschool exposure to Standard Arabic as well as a lack of practice of this variety during this period (e.g. Al-Toma, 1969; Ayari 1996). In several studies (e.g. Iraqi, 1990; Feitelson et al., 1993; Ayari , 1996) it has been proposed that in order to alleviate the difficulties caused by language practices in the diglossic situation in the Arab world, children need to experience Standard Arabic books before attending primary school. Iraqi (1990) and Abu-Rabia (2000) carried out empirical studies in a Palestinian context to investigate the influence of preschool exposure to Standard Arabic books on children's performance in the language in the early years of school, and found that exposure to these books did have positive effects on their performance; enhancing their linguistic skills in relation to listening, reading and speaking.

It has been shown in this chapter that it is commonly presumed that Standard Arabic is the only or main language used in learning and teaching in education in Saudi Arabia and other Arab countries. However, there is a lack of research in relation to the issue of actual language use in school and in education more generally in the Arab world (Amara, 1995; Maamouri, 1998). In a Palestinian context, Amara (1995) conducted an empirical study using observation, and the findings revealed that Standard Arabic was not the only variety used in the classroom, in fact, teachers mostly used a mix of both Arabic varieties. Thus, Amara (1995) used these findings to question the common presumption that Standard Arabic is the only language used in education. The notion of language attitudes has also been discussed in this chapter. Previous studies have shown that Arabic speakers usually hold long-established positive attitudes towards Standard Arabic, and negative ones towards Local Arabic. These attitudes appear to stem from religious and cultural factors.

It has also been pointed out in this chapter that for the current study individual language development is viewed as a process that emerges from the interaction of biological processes and the social and material environment (i.e. an Emergentist perspective). It has also been shown that the preschool period is highly crucial for child language development. In the next chapter, the methodology adopted for the current study as well as the approaches employed to analyse the data collected are explained and justified.

# Chapter 3 Methodology

## 3.1 Introduction

The goal of this chapter is to outline the methodological design adopted for this study. I explain in this chapter the methods that I employed to collect and analyse the data and how these methods help to achieve the aims of the current research. I start the chapter by explaining the design of my research (Section 3.2). This is followed by outlining the research questions in relation to the methods used in Section 3.3. In Section 3.4, I discuss the research methods that I employed to collect the data and their connection to the focus of this study. Information about the participating schools as well as the data collection is provided in Section 3.5, while ethical considerations are addressed in Section 3.6. In Section 3.7, I explain the methods I drew on to analyse the data and justify why I employed them in my study. The method adopted for translation purposes is briefly discussed in Section 3.8, whereas Section 3.9 provides a summary of this chapter.

## 3.2 Research design: mixed methods

In recent years, the use of mixed methods research has become more popular in social science and there has been a growing interest in considering mixed methods as a separate design alongside quantitative and qualitative approaches (Tashakkori and Teddlie, 1998; Creswell, 2014). Mixed methods research concentrates on ‘collecting, analyzing, and mixing both quantitative and qualitative data in a single study or series of studies’ (Creswell and Plano Clark, 2007: 5). Quantitative research can be broadly defined as ‘a research strategy that emphasizes quantification in the collection and analysis of data’ (Bryman, 2012: 35). In contrast, qualitative research is ‘a research strategy that usually emphasizes words rather than quantification in the collection and analysis of data’ (Bryman, 2012: 36). The central principle of mixed methods design lies in the fact that employing qualitative and quantitative methods provides a thorough understanding of the phenomenon under investigation that is more so than either approach alone could gain (Creswell and Plano Clark, 2007: 5). This premise that mixed methods can obtain richer data is supported by the following arguments.

- The combination of qualitative and quantitative methods helps to minimise the limitations of each approach, allows the researcher to benefit from the advantages of both methods, and thus, strengthens the overall design. Whilst quantitative methods, such as questionnaires, allow for the collection of a large amount of data in a comparatively short time, they often provide rather superficial information (Gillham, 2007; Dörnyei and Taguchi, 2010). Hence, accompanying questionnaires with follow-up interviews will help provide more in-depth data because interviews can probe deeply into the issue of interest and explore the less overt aspects (Cohen et al., 2007; Gillham, 2007; Creswell, 2014).
- Drawing on different research tools and techniques (e.g. questionnaires, observations, interviews and language assessments) helps to explore a complex issue thoroughly, in my case, the influence of the diglossic situation on the learning of Standard Arabic. In other words, different research methods provide different types of data and thus broaden an understanding while helping to build up a detailed picture of the phenomenon under investigation.
- A mixed methods approach allows for different types of questions to be addressed. While quantitative methods (such as questionnaires) can provide answers to ‘what’ questions (such as ‘what types of Arabic are Arabic-speaking children exposed to in the preschool period?), qualitative methods can answer ‘why’ and ‘how’ questions, such as ‘how is language used in class?’ or ‘why do teachers use a particular type of Arabic in class?’.

### 3.3 The connection between the theoretical perspectives and the chosen methods

The current study is aimed at addressing the following five research questions:

1. What types of Arabic children who live in Riyadh (which is a diglossic situation) are reported to have been exposed to in the preschool period?
2. Do preschool language experiences have an influence on students’ oral linguistic skills in Year One? If yes, how?
3. What types of Arabic are used by the participating teachers and students in the classroom, and how are they used?

4. What language attitudes do teachers and parents hold towards Standard and Local Arabic? Are these attitudes reflected in their language practices?
5. Overall, does the diglossic situation have an influence on children when they start learning Standard Arabic in Year One? If yes, how?

In order to address the research questions, I utilised both qualitative and quantitative methods (see Table 3.1). As pointed out in Chapter 2, the preschool period is crucially important for language development. However, several previous studies (e.g. Doake, 1989; Iraqi, 1990; Ayari, 1996) have shown that many Arabic-speaking children lack exposure to Standard Arabic during this crucial period, due to the predominance of Local Arabic in the Arab world (including Saudi Arabia). Consequently, I used a questionnaire survey (see Subsection 3.4.1) as well as interviews (see Subsection 3.4.3) in order to find out whether or not this is the case for the children in my research context and to explore the type/s of Arabic that the children are reported to have experienced before entering the school system (i.e. to address the first research question). In addition, it has been argued in a number of past studies (e.g. Iraqi, 1990; Abu-Rabia, 2000) that exposure to Standard Arabic in the preschool period has positive effects on students' Standard Arabic performance in Year One (see Subsection 2.5.4). Hence, I carried out listening and speaking activities (see Subsection 3.4.4) to address the second research question (i.e. to examine the connection between the children's listening and speaking abilities and their preschool language experiences and practices, which were explored through the use of questionnaires).

It was also pointed out in Chapter 2 that the Saudi education system has adopted a monolingual policy (the use of only one language for medium of instruction in class). It is often presumed that Standard Arabic is the main or the only language used in learning and teaching in public and private schools in the Arab world (including Saudi Arabia; see Subsection 2.5.1). However, as discussed in Section 2.3, speakers in a diglossic situation can (and most likely do) use more than one language variety in the same stretch of discourse. Accordingly, I conducted classroom observations (see Subsection 3.4.2) and interviews with the teachers (see Subsection 3.4.3), to address the third research question. That is, to explore the ways in which other varieties of Arabic were used in class by both the teachers and students and to investigate whether the classroom language use in the current study is consistent with the Saudi language policy or

whether the observed language practices could be understood drawing on the theoretical approaches on the use of more than one language in communication, as discussed in Chapter 2. Furthermore, the observation and interview data are examined in order to explore how the diglossic situation in Saudi Arabia has an impact on teachers and students' classroom language use.

Previous studies (e.g. Saidat, 2010; Albirini, 2016) have shown that many Arabic speakers hold positive attitudes towards Standard Arabic and negative ones towards Local Arabic (see Section 2.4). Through the use of questionnaires, interviews and classroom observations, I tried to address the fourth research question pertaining to exploring the attitudes towards Standard and Local Arabic that were held by the teachers and parents, and whether or not these were reflected in their language practices.

Table 3.1 Types of data collected in relation to the research questions

| **Research questions** | **Types of data to address the question** |
|---|---|
| RQ 1 | Questionnaires (distributed in 4 primary schools) and interviews with 28 parents |
| RQ 2 | Questionnaires and language assessments |
| RQ 3 | Classroom observations and interviews with 10 teachers |
| RQ 4 | Questionnaires (sent out to the participating parents), interviews with the parents and teachers, and classroom observations |
| RQ 5 | Drawing on all the above |

## 3.4 Research methods

### *3.4.1 Questionnaire survey*

Questionnaires can be defined as 'any written instruments that present respondents with a series of questions or statements to which they are to react either by writing out their answers or selecting from among existing answers' (Brown, 2001: 6). I used a questionnaire survey for this study because it is one of the efficient methods that can be used to obtain information about what people have done in the past (such as their language practices) as well as about what they think at present (such as their language attitudes; Dörnyei and Taguchi, 2010: 5). A questionnaire survey is an effective tool that can serve one of the goals in this study, namely, to address the first research question. The questionnaires were sent to a number of Year One children's parents in

order to explore the types of Arabic that their children experienced before entering the school system. The questionnaires also helped to investigate some family factors that might have influenced these experiences, such as the parents' level of education.

The questionnaires used in this study were 'structured questionnaires', in which 'the researcher determines the questions that are asked and the range of answers that can be given', such as multiple-choice items (Gillham, 2007: 2). The main advantages of using questionnaires can be summarised as that they save the researcher's time, effort and money (Dörnyei and Taguchi, 2010: 6). Indeed, using questionnaires can save time and effort in collecting and analysing the data; researchers can collect a quite large number of responses in a relatively short time, and the analysis of structured questionnaires tends to be less time consuming in comparison to analysing qualitative data, such as interview or observation data, 'especially by using some modern computer software' (Dörnyei and Taguchi, 2010: 6). Gillham (2007: 6) adds two further advantages of using questionnaires: the first is that respondents can fill in the questionnaires at their convenience, and thus, there is 'less pressure for an immediate response' unlike with interviews; and the second is that questionnaires 'can provide suggestive data' when using, for example, inferential statistics.

On the other hand, questionnaires have a number of potential disadvantages/challenges, which are summarised in Table 3.2. I have divided the potential drawbacks into three main categories, those related to: 1) questionnaire development, 2) the responses (data), and 3) the respondents. The negative aspects of questionnaires (outlined in Table 3.2) were borne in mind when developing, collecting and reporting the questionnaire data. In fact, such awareness of the potential drawbacks of the questionnaires helps in the development of a good questionnaire because a number of these disadvantages 'can be quite easily avoided or mitigated; a few you have just to live with' (Gillham, 2007: 14). The questionnaire for this study was carefully developed in order to avoid any defects in relation to questionnaire development (disadvantages 1-3; Table 3.2). Moreover, before devising the questionnaire, I paid close attention to the relevant literature in relation to questionnaire development (e.g. Brown, 2001; Gillham, 2007; Dörnyei and Taguchi, 2010). I carefully designed a relatively short questionnaire that included questions that were piloted in order to be clear and simple as possible (as will be explained further in Chapter 4; Subsection 4.3.4).

Table 3.2 Main disadvantages/challenges of using questionnaires

| Category | Disadvantages/challenges |
|---|---|
| Disadvantages/challenges related to questionnaire development | 1. Questionnaires can be easily ill-developed (Gillham, 2007; Dörnyei and Taguchi, 2010). Questionnaires are often presumed to be easy to develop and thus they 'invite carelessness' (Gillham, 2007: 11). |
| | 2. 'The need for brevity and relatively simple questions' (Gillham, 2007: 10). Developing a questionnaire that is long and/or lacks simplicity (in relation to questionnaire questions) is indeed problematic. As Dörnyei and Taguchi (2010) point out, 'if a questionnaire is too long or monotonous, respondents may begin to respond inaccurately as a result of tiredness or boredom' (p. 9). |
| | 3. 'Misunderstanding cannot be corrected' (Gillham, 2007: 10). |
| Disadvantages related to the responses (data) | 4. Usually low return rate unless the sample is 'captive' (Gillham, 2007: 9). A 'captive group' refers, for example, to students in the classroom or researchers at a conference hall and so on, for which the response rate can reach 100% (Gillham, 2007: 9). |
| | 5. The quality of responses might greatly differ from one respondent to another depending on how careful the respondents are and how much time they choose to spend on completing the questionnaire (Hopkins et al., 1990). Participants might omit some questions 'either by mistake or because they did not like them' (Dörnyei and Taguchi, 2010: 7). |
| | 6. Questionnaires often provide simple and superficial data (Dörnyei and Taguchi, 2010). Consequently, Moser and Kalton (1971) contend that a questionnaire alone is not a suitable method for detailed investigation of a particular issue. Similarly, Bryman (2012: 234) states that 'there is no opportunity to probe respondents to elaborate an answer' unlike interviews. |
| | 7. Owing to the fact that questionnaires occur after the event, respondents might forget important issues, and thus, might provide rather inaccurate responses (Dörnyei and Taguchi, 2010). |
| Disadvantages related to respondents | 8. 'Problems of motivating respondents' (Gillham, 2007: 10). Few participants are highly motivated to complete questionnaires unless they 'see it as having personal relevance… or related to a topic of real importance' (p. 10). |
| | 9. 'Respondent literacy problems', whereby some respondents might not have the literacy ability to complete the questionnaires (Dörnyei and Taguchi, 2010: 7). |

A number of factors might have helped to raise the quantity and quality of questionnaire responses in my study (in relation to disadvantages 4, 5 and 8; Table 3.2), which were as follows.

- Respectable sponsorship. One of the factors that can increase quality and quantity of the questionnaires is the fact that the research is sponsored by 'an organization that is esteemed highly by the respondents' (Dörnyei and Taguchi, 2010: 74). In my case, the study was approved by the Ministry of Education in Saudi Arabia (Reference number: 11/35555037) and the PhD was being undertaken at King's College London (and these facts were explained in the information sheet to the participants). This probably helped to enhance the status of my research, and thus, led to a higher quality of responses and greater quantity than were it otherwise.
- The aim and importance of the questionnaire. As explained in Table 3.2 (disadvantage 8), respondents might not be highly motivated to fill out the questionnaires unless it is connected to a topic of interest (from the participants' point of view; Gillham, 2007). I believe that the questionnaire touches on an important topic that concerns parents (who were the target population) in Saudi Arabia, and thus, would have stimulated their interest. As explained in Chapter 2, students in Saudi Arabia generally face difficulties when learning Standard Arabic in school and this topic is widely discussed in the Saudi media (see for example Altowayan, 2001; Alnassar, 2007). The questionnaire explored one of the factors that could have an effect on learning Standard Arabic, namely, preschool language experiences, and this was explained to those participating on the information sheet provided.
- The layout and style of the questionnaire play a role in attracting the participants (Dörnyei and Taguchi, 2010: 77). Therefore, I made every effort to carefully design a questionnaire that looks professional and short (more details on the questionnaire design are provided in Chapter 4, Section 4.3).
- Roberts et al. (2000) suggest that incentives can increase the response rates to questionnaires. Accordingly, Muijs (2004: 43) recommends researchers to 'provide a reward for completion' in order to increase responses. Hence, in order to encourage the children to bring the questionnaire back, it was explained that each child who returned the questionnaire would be given a small car toy.

I agree that a thorough understanding of a particular issue cannot often be gained using only questionnaires (Dörnyei and Taguchi, 2010; disadvantage 6, Table 3.2). In order to address this, follow-up interviews were conducted with a number of the respondents to supplement the questionnaire data with more details and for clarification (see Subsection 3.4.3). Moreover, the questionnaires sought mainly to gather information about the types of Arabic the children experienced before entering school and questionnaires are well suited to elicit this type of information (Dörnyei and Taguchi, 2010), while more complex data, such as reasons and explanations, were explored using the follow-up interviews. Further, as Gillham (2007) argues, questionnaires are not very useful when they are used as the only method in a study, because they are 'of most value when used in tandem with other methods' (p. 2). In the current study, questionnaires were used as one of the methods to explore preschool language experiences, while other methods (i.e. classroom observations and language assessments) were also employed to investigate students' oral linguistic abilities.

The questionnaires gathered information about: 1) the participating families' backgrounds, 2) preschool language experiences, 3) spoken language at home, 4) attendance at preschool and 5) parents' views on learning and exposure to Standard Arabic before attending primary school. The questionnaire was administered in Arabic, contained four pages and took (based on the pilot study) around 10-15 minutes to complete. Dörnyei and Taguchi (2010) argue that questionnaires should not exceed four-page limit and should take no more than 30 minutes to complete (only in exceptional circumstances can it take longer) because, as explained in Table 3.2, too long questionnaires tend to demotivate respondents in relation to completing them (Gillham, 2007; Dörnyei and Taguchi, 2010). The questionnaire consisted of 47 items, which included questions and statements. The format of 43 items was 'closed questions', where the 'question is one where the possible answer is predetermined', such as multiple-choice items (Gillham, 2007: 4). Dörnyei and Taguchi (2010) point out that most questionnaires contain only closed questions. Only four items were 'specific open questions', which Dörnyei and Taguchi (2010: 37) define as those that 'ask about concrete pieces of information, such as facts about the respondent', for instance, 'How old is the child?' (see Appendix 2).

I used closed items for three main reasons:

- Such a format is easier for the respondents, and thus, encourages them to complete the questionnaire (Gillham, 2007), whereas in contrast open questions tend to demotivate respondents (Sudman and Bradburn, 1983);
- Analysing closed items is considerably easier and far less time consuming than with open items (Gillham, 2007; Dörnyei and Taguchi, 2010);
- The process of coding closed items is objective 'and leaves no room for rater subjectivity' (Dörnyei and Taguchi, 2010: 37).

Robson (2002) argues that 'the desire to use open-ended questions appears to be almost universal in novice researchers, but is usually rapidly extinguished with experience' (p. 245).

With regards to the closed items, two types were used, namely, multiple-choice and Likert scales[8]. The majority of the items were in multiple-choice format. Likert scales were used to explore the respondents' opinions, in relation to learning and experiencing Standard Arabic in the preschool period, such as Item 41:

41. Children should start learning Standard Arabic at the age of 4-5

o Strongly agree o Agree o Neutral o Disagree o Strongly disagree

More details on the questionnaire design and content are provided in Chapter 4 (Part One).

### *3.4.2 Classroom non-participant observation*

One of the main methods that I employed to collect the data for the current study is classroom observation. Observation can be generally defined as the 'process of learning through exposure to or involvement in the day-to-day or routine activities of

[8] Likert scales contain a number of statements in which the participants 'are asked to indicate the extent to which they agree or disagree with these items by marking (e.g., circling) one of the responses ranging from "strongly agree" to "strongly disagree"' (Dörnyei & Taguchi, 2010: 27).

participants in the research setting' (Schensul and LeCompte, 2013: 83). Gold (1958) describes the degree of participation as a continuum, varying from complete involvement in the setting, where the observer is a full participant, to complete disengagement, where the observer is a bystander. With respect to this, I took the role of a low-key observer so as to minimise any possible disruption to the natural teaching environment. This role suits the goal of this study because I wanted to explore the types of Arabic used in class as they naturally occurred without any intervention.

Classroom observations were carried out to address the third research question pertaining to exploring the types of Arabic used in the classroom by both teachers and students and how these types were used. Classroom observation suits this purpose because it allows the researcher to gain a close and detailed account of a particular group of participants and their practices through observing them in their natural environment (cf. Tonkin, 1984). A further reason for using classroom observation in this study is that it allows researchers to gather firsthand data, that is, it permits for the recording of the practices as they happen instead of relying on individuals' reports of their past or anticipated behaviour (Tusting and Maybin, 2007: 578). Cohen et al. (2007) remark that observation offers researchers the chance to collect '"live" data from naturally occurring social situations' (p. 396). Consequently, observations are able to obtain authentic and valid data because of 'the use of immediate awareness, or direct cognition, as a principal mode', unlike 'mediated or inferential methods' (Cohen et al., 2007: 396).

The observation of this study was semi-structured, whereby the data were collected to illuminate some issues related to classroom language use 'in a far less predetermined or systematic manner' than with structured-observation (Cohen et al., 2007: 397). Wragg (2012) points out that one of the main challenges faced by both experienced and inexperienced observers is 'the matter of deciding what should be the focus of attention. So much happens in classrooms' (p. 4). Because of the purpose and focus of my research, I did not pay attention to everything going on in the lessons, but rather, the focus was on the language used in the classroom and how both the teachers and students used it.

I used audio recordings to record the observed lessons. Using these allowed for gathering more natural data compared to video recordings because the latter can be intrusive, and hence, distracting for the participants, whilst audio recording involves virtually no physical presence and is static (it does not involve movement; unlike a camera). Audio recording was used to record naturally occurring teaching and learning activities in the classroom. Naturally occurring events can be defined as activities 'that would have occurred regardless of whether the researcher had come upon the scene' (Psathas, 1995: 45). To ensure high-quality recordings, I used two Sony audio recorders in the classroom when whole-class instruction was taking place; one was placed at the front of the class and the other at the back so as to cover the entire classroom. I used Sony recorders because they have a high-sensitivity microphone that is suitable for high-quality recording of classroom activities – they can pick up speakers who are standing at a distance. They also have a background noise reduction feature to reduce unwanted sound. The recorded data provided the study with evidence and examples of the participants' language use in the classroom.

I also used field notes, which are defined as 'accounts describing experiences and observations the researcher [makes] while observing in an intense manner' (Emerson et al., 1995: 43). Field notes provided a written record, which reinforced the process of analysing the data that took place several months after the observations were conducted (Dörnyei, 2007). The field notes also helped to contextualise issues related to what I recorded using the audio recorders (Duranti, 1997). These field notes 'consist of brief descriptions in note form of key events that occurred throughout the lesson. They provide a summary of the lesson as a whole' (Richards and Farrell, 2011: 95). In addition to the audio recording and field notes, I took photographs of what was presented/written on the whiteboard during the lessons as well as what the children wrote in their textbooks/notepads in order to record the written discourse that was used.

### *3.4.3 Semi-structured interviews*

Kvale and Brinkmann (2009: 3) simply define an interview as 'a conversation that has a structure and a purpose'. Frey and Oishi (1995: 1) define it as 'a purposeful conversation in which one person asks prepared questions (interviewer) and another answers them (respondent)'. I interviewed 28 parents in order to address the first and

fourth research questions, while interviews were conducted with several teachers to provide information in relation to the third and fourth research questions. I used interviews as one of the methods in this study because they can provide in-depth information about the topic (Weiss, 2008; Bryman, 2012). They also provide the space for the participants to reflect and reason on different topics (Kvale and Brinkmann, 2009). Such a feature suits one of the key concerns of this study, that of providing the reasons and explanations for the participants' language practices (for example, the interviews could uncover the underlying reasons for the teachers' choices of language in class). Furthermore, interviews can be carried out to investigate attitudes and motivations (Kvale, 2008). Accordingly, I employed them in this study in an attempt to explore language attitudes held by the parents and teachers towards Standard and Local Arabic, and the motivations behind their language practices.

One of the considerable advantages of interviews is that they can be conducted in tandem with other types of data in order to provide a deeper understanding of the issues being explored (Gillham, 2007; Creswell, 2014). As explained earlier, follow-up interviews were conducted with a number of the participating parents who completed the questionnaires in order to complement the latter with more details and explanations to enrich the data. Moreover, Patton (2015) points out that 'observations provide a check on what is reported in interviews; interviews, on the other hand, permit the observer to go beyond external behaviour to explore feelings and thoughts' (p. 390). I interviewed the participating teachers (who were responsible for teaching the pupils in the observed lessons) to obtain information that could not be elicited using the observations (namely, the rationale behind teachers' choices of language in class, their opinions on classroom language use and their language attitudes). The combination of the interviews and other sets of data (i.e. classroom observations and questionnaires) helped to obtain a complete picture of the phenomenon under investigation.

The interviews that I carried out in this study were semi-structured, which refers to 'a series of questions that are in the general form of an interview schedule but [the interviewer] is able to vary the sequence of questions' (Bryman, 2012: 212). In semi-structured interviews, the researcher also can ask further questions depending on the response of the interviewee (Bryman, 2012: 212). I used semi-structured interviews in this study because they provided me with 'considerable flexibility over the range and

order of questions within a loosely defined framework' (Wellington, 2000: 74). A good way to thoroughly explore a complex issue is through interviewing, and thus, I used the semi-structured format because it is flexible. That is, whilst it has a clear focus, it also allows the researcher to ask further questions depending on the responses, which in turn, gives the respondents leeway to speak more. Rich and detailed answers cannot be obtained by using only completely predetermined and fixed questions (Bryman, 2012). Bryman (2012) points out that researchers in semi-structured interviews are interested in the participants' own perspectives and opinions, while in structured-interviews, 'the interview reflects the researcher's concerns' (p. 470).

I interviewed the teachers who were responsible for the classes that were observed, twice. In the first, the focus was mostly on teachers and students' language use in class (see Table 3.3). While in the second round of interviews, the focus was mainly on 1) teachers and students' language use in class in relation to specific instances as they occurred in the observed lessons, 2) preschool language experiences, and 3) the teachers' opinions in relation to the influence of the coexistence of Standard and Local Arabic on the teaching and learning of Standard Arabic (see Table 3.3; and see the main interview questions in Appendix 4). All the interviews with the teachers were audio recorded.

Table 3.3 The focus of the interviews (with the teachers)

| **Themes/Focus** | **Interview round** | **Examples** | **Interviewees** |
|---|---|---|---|
| Teachers' language use | First | Teachers' opinions about the language of instruction | Ten primary school teachers |
| Students' language use | First | The type/s of Arabic students generally use in class and factors/reasons behind that | |
| Teachers' language use | Second | The reasons behind the teachers' choices of language in class | |
| Students' language use | Second | The reasons behind the students' choices of language in class | |
| Preschool language experiences | Second | The suitable age for children to start learning Standard Arabic and why | |
| The impact of local practices on learning Standard Arabic | Second | The extent to which the coexistence of Standard and Local Arabic influences the learning and teaching of Standard Arabic | |

With respect to the follow-up interviews with the parents, I asked the interviewees about five issues which were also explored in the questionnaires in order to supplement

the questionnaires with further explanations and details. The five main issues that were explored were: 1) the families' backgrounds, 2) preschool language experiences, 3) spoken language at home, 4) preschool education and 5) parents' views on learning and experiencing Standard Arabic before entering the school system. Eight of the interviewees agreed to have the interview recorded, while the remaining 20 did not feel comfortable with this, so I took field notes during the conversation (examples of the field notes are provided in Appendix 5).

For the interviews that I conducted with the teachers and parents, I used open-ended questions, since they are flexible and they permit the researcher to probe or clarify any misunderstandings (Cohen et al., 2007: 357). All the questions were as short and simple as possible (Kvale and Brinkmann, 2009: 134). Moreover, I employed 'silence' as one of the strategies to give the interviewees leeway to express their opinions and to elicit more responses. Kvale and Brinkmann (2009: 136) point out that instead of continually asking questions, interviewers can use pauses in the interviews. 'By allowing pauses in the conversation the subjects have ample time to associate and reflect and then break the silence themselves with significant information' (Kvale and Brinkmann, 2009: 136). Further, I started the interviews with introductory and simple questions, such as 'how long have you been teaching?', then I progressed with more probing questions. According to Britten (2006), it is generally better to start with simple questions that interviewees can answer comfortably and then proceed to more complex issues.

### *3.4.4 Language assessments (listening and speaking)*

I conducted two language assessment activities, namely, listening comprehension and storytelling activities in order to explore students' oral linguistic abilities (speaking and listening). The outcomes of these activities were then linked to the questionnaire data in order to examine the relationship between students' oral linguistic skills and their preschool language experiences (which helped in addressing the second research question). A detailed discussion about the focus, methods and design of the assessments is provided in Chapter 6 (Part One).

### 3.5 Participating schools and data collection

The data of the current study were collected in four primary schools in Riyadh, Saudi Arabia. Once the formal ethical approval was secured from King's College London (REC Protocol Number: REP (EM)/13/14-23), and written official approval was obtained from the Ministry of Education in Saudi Arabia (Reference number: 11/35555037), I started contacting schools in Riyadh. The strategy that I used to select the schools was 'purposive sampling' (Cohen et al., 2007: 110; Bryman, 2012: 418). In purposive sampling, the participants are not selected on a random basis, but rather, they are selected for particular reason/s (Cohen et al., 2007; Bryman, 2012). Three of the participating schools are public, namely, South City School (SCS), East City School (ECS) and West City School (WCS), whilst the fourth, North City School (NCS), is private. I named the four schools according to their locations in Riyadh, for instance, SCS is located in south Riyadh. Henceforward, these schools will be referred to throughout this thesis as SCS, ECS, WCS, and NCS. The four participating schools are located in different areas in Riyadh so as to cover different parts of the city. Moreover, the four identified schools have children from different socioeconomic levels, with that in south Riyadh (SCS) having a low socioeconomic profile, while the one in east Riyadh (ECS) is classed as being of middle socioeconomic status. The private school (NCS) has an upper-middle to a high socioeconomic status, while WCS falls into the low to middle socioeconomic level (further details on the participants' socioeconomic statuses will be discussed in Chapter 4, Section 4.8). The rationale behind this was to examine any differences in relation to the language practices of the participants from different socioeconomic levels.

The questionnaires were distributed in all the four participating schools, while classroom observations, interviews (with the teachers and parents) and language assessment activities took place in two of these schools, namely, SCS and ECS. Table 3.4 shows an overview of the participants and more details are provided at the beginning of each analysis chapter (Chapters 4–9).

Table 3.4 An overview of the participants

| Type of data | Participating schools | No. of participants | Notes |
|---|---|---|---|
| Questionnaires | All the four schools | 202 | |
| Classroom observations | SCS and ECS | 5 teachers in each school and a total of 129 Year One pupils (aged 6-7 years) | In each school, I observed 3 classes, 4 modules (Standard Arabic, religion, maths and science) for a total of 25 lessons |
| Interviews with the teachers | SCS and ECS | 10 teachers | These teachers were responsible for teaching the pupils in the observed lessons. The teachers were interviewed twice |
| Follow-up interviews with the fathers | SCS and ECS | 28 fathers | The 28 fathers were members of the families who took part in the questionnaires, and whose children were attending ECS and SCS (15 fathers had children in ECS and 13 in SCS) |
| Language assessments | SCS and ECS | 109 pupils participated in the listening comprehension | These Year One students were also involved in both the questionnaires and the classroom observations (as explained above) |
| | | 96 pupils participated in the storytelling | |

The fieldwork of this study took slightly over three months (from 25/1/2014 to 5/5/2014). I spent the first week seeking written consent from the participants (see Section 3.6). After sorting out the ethical issues and securing the written approvals, I started collecting the data, which were gathered as follows.

- The classroom observations took place over a period of just over two months (from 9/2/2014 until 14/4/2014). I spent as much time as possible in the first two weeks of this period in the two focal schools (SCS and ECS) to familiarise myself with the classes, teachers, students and settings. This in turn enabled the participants to get used to me in class. During the first week, I spent no less than one lesson in each participating class (six classes in total) to introduce myself to the students, explain what I was doing, listen to any questions the children had and conducted my initial observations (without recording), which prepared me for the main observations. Moreover, I attended several coffee breaks with the teachers for us to get used to each other, and this helped the participants in getting to know me and becoming more cooperative. In the third week of the observation, I started recording the lessons. By means of audio recordings and field notes, I observed 25 lessons in the two focal schools (SCS and ECS). In

total, I recorded slightly over 13 hours of classroom interactions. I also took photographs of what was presented/written on the whiteboard in the observed lessons.

- Towards the end of the first month of my fieldwork, I conducted the first round of interviews with the 10 participating teachers, while the second round took place towards the end of my data collection. As aforementioned, the interviews were semi-structured, all being audio recorded, and each took around 10–15 minutes. The interviews were held in one of the offices of the school, at a convenient time for the participating teachers and Arabic was used to conduct them.
- The questionnaires were distributed in the middle of the second month of my fieldwork and collected over the following 10 days. They too were administered in Arabic and full details on the administration are provided in Chapter 4 (Section 4.6).
- The language assessment activities took place during the middle of the third month of the fieldwork and details on their administration are given in Chapter 6 (Section 6.7).
- The follow-up interviews with the fathers were carried out over the last four weeks of the data collection. All the parents who were interviewed were the fathers, as it was difficult to conduct interviews with the mothers because of the families' religious and cultural reasons. Eight of the interviews were audio recorded, whilst the remaining 20 were recorded using field notes. Each of the semi-structured interviews took around 10–20 minutes. Sixteen of the children's fathers were interviewed at their homes, whereas the remaining 12 interviews took place in public cafes near the participants' homes. The interviews were conducted in Arabic.

As explained above, the second round of interviews with the teachers took place after the classroom observations. The rationale behind this is that I used the notes made during the observations to help in creating questions for the interviews. These questions sought to obtain clarification and to uncover the reasons with regards to particular instances as they occurred in the observed lessons (such as the reasons behind the teachers' choices of language in class). Likewise, the questionnaires were collected before the follow-up interviews with the fathers, because the questionnaire data formed

the basis for the main questions used in the interviews. More specifically, I read the questionnaires that were completed by the fathers (or their spouses), who were going to be interviewed and prepared some specific questions to obtain more detail or to seek clarification to some of the responses that were provided in the questionnaires (as will be further explained in Chapter 5).

During the data collection, the ethical dimensions were carefully taken into account (more details on ethical considerations are provided in Section 3.6). One of the ethical issues that arose during the data collection was to gain the participants' trust and their cooperation. In addition, in adherence with the ethical and professional code, I tried not to cause the participants any form of inconvenience. For instance, as explained earlier, eight of the participating fathers agreed to have the interview recorded, whilst the remaining 20 did not feel comfortable with this as there were some worries and suspicion as to why the interview should be recorded. In order to gain the participants' trust and not to cause them any discomfort, I used field notes instead of audio recordings. Similarly, I was planning to use a camera for the observations, but the participating teachers were not comfortable with this, and thus, I used audio recorders instead. Moreover, in order to make the participants feel comfortable, I showed flexibility in relation to arranging appointments. For example, as much as I could, I gave the participants the opportunity to choose the time and place for the interviews. The teachers also were those who choose the suitable days on which I could come to carry out the observations. On a very few occasions, some of the fathers agreed to take part in the interviews, but they failed to show up at the appointed time and place. When this happened, I did not try to contact them again or ask them why they had not come, so as not to cause them any discomfort.

### 3.6 Ethical considerations

It is widely agreed that when a study involves interacting with human participants, ethical issues must be carefully taken into account (Cohen et al., 2007; Bryman, 2012). The key principle of ethics in research lies in 'the protection of individuals from harm through guarantees of confidentially, anonymity and informed written consent' (Walsh and Downe, 2006: 116). Following the ethical codes of professional conduct, I used

information sheets and consent forms for each set of the data that I collected. The information sheets explained to the participants: 1) the nature of their participations, 2) the potential risks and benefits, 3) guarantees of the anonymity and confidentiality of their participations and 4) the right to withdraw from the study at any time during the fieldwork. These forms were written in Arabic. Once all of the information about my study had been disseminated (using the information sheets), and written consent was obtained from the participants, I started collecting the data.

Before I started my fieldwork, I followed the ethical and legal requirements to gather the data. After I obtained a formal ethical approval from King's College London and a written official approval from the Ministry of Education in Saudi Arabia, I went to Riyadh to start the data collection. The legal and ethical requirements for conducting an empirical study in Saudi schools (such as classroom observation) include the approval from the school principals as well as the teachers, while the children and parents' permission are not necessary, because the teachers act as the legal guardians for the children. That is, they are entitled to give approval/disapproval on behalf of the pupils. Accordingly, written consent was gained from the four school principals. Further, I obtained written consent from the teachers for each of the different data that were collected at school (the classroom observations, interviews with teachers and language assessments). In addition to this, I sent the parents (through their children, who were attending SCS and ECS) information sheets about the nature of the study (classroom observations and language assessments) as well as guarantees of anonymity. I also advised them that their children were chosen (among other pupils) to participate in the study, and that their consent was assumed unless the parents disapproved before the starting date of the data collection (cf. Oppenheim, 1992). Likewise, the parents were provided with information sheets regarding the questionnaires and the follow-up interviews, for which written consent was secured from those willing to take part.

### 3.7 Data analysis

In this section, I explain how the collected data were analysed. Specifically, I give an overview of the methods that I used to analyse the interviews, classroom observations, questionnaires and language assessments, whereas a precise summary of the steps that

were followed to analyse each set of data will be provided in each respective chapter (Chapters 4-9).

### *3.7.1 Analysing the interview data*

The method that I adopted to analyse the interviews was 'thematic analysis', which is defined as a method for pinpointing, exploring and developing themes or patterns within data (Boyatzis, 1998; Braun and Clarke, 2006). Choosing a particular method for analysing interview data needs to be decided in light of whether or not it suits the focus and aims of the study being carried out (Kvale and Brinkman, 2009). Having said this, the goal of the interviews conducted in this study was to explore the participants' perceptions on language use, attitudes towards Standard and Local Arabic and the underlying reasons for their language practices in a diglossic situation. The thematic analysis approach is well suited to serve this goal – the participants' ideas, perspectives and explanations are the focal point of the interviews, and hence, this method helps to identify the key themes and uncover the salient findings in a systematic and organised manner. As pointed out by Ritchie and Lewis (2003), thematic analysis helps to 'classify and organise data according to key themes, concepts and emergent categories' (p. 220). The deployment of thematic analysis involves different stages, which are discussed in detail in this subsection.

The process of analysing the interviews involved a constant synthesis of ideas to help gain a better understanding of the data both while collecting them and when analysing the transcripts. After conducting the interviews, I made notes and memos concerning the issues discussed as well as creating descriptive accounts of the participants (cf. Burnard, 1991). These notes and memos 'serve as memory joggers and to record ideas and theories that the researcher has as he works with the data' (Burnard, 1991: 462). The notes and memos are regarded as the initial stage of interview analysis (Burnard, 1991: 462).

All the recorded interviews were transcribed verbatim in Arabic, that is, I transcribed the recordings 'word-for-word exactly as said' (McLellan-Lemal, 2008: 104). Transcriptions represent the transformation from one mode (oral and interactional

exchange) to another very remote one (written discourse), and thus, some parts of data are inevitably lost in the process, such as contextual factors and non-verbal actions (Mishler, 1986; Cohen et al., 2007). Because transcriptions are 'selective transformations' (e.g. whether to focus on meaning, linguistic features or conversational strategies), the process of transcription itself is considered 'an initial analytic process' (Kvale and Brinkmann, 2009: 180). Examples of the transcribed interviews of my data are provided in Appendix 6.

Thematic analysis was conducted through the process of coding the data. Coding involves 'attaching one or more keywords to a text segment in order to permit later identification of a statement' (Kvale and Brinkmann, 2009: 202). As this study is an exploratory one, all parts of the interview data were coded, for as Strauss (1987) argues, every part of the data is worthy of consideration. Moreover, the data were coded through inductive coding (Braun and Clarke, 2006; Thomas, 2006); I created the codes directly by examining the data without having a priori codes. Glaser and Strauss (2012: 46) rightly point out that strong opinions about a particular theoretical approach can possibly be 'doctrinaire', and thus, might limit the emergence of the themes from the data. In order to minimise any influence of the general conceptual framework guiding my research, I adopted a grounded theory approach and kept the analysis open to any possible outcome. Conrad (1982) defines grounded theory as 'theory generated from data systematically obtained through the constant comparative method' (p. 242).

I familiarised myself with the data through multiple reading and listening in order to gain a deep understanding, which helped me to identify the codes and categories. Further, when I listened to the data, I paid close attention not only to the verbal expressions, but also to other indicators, such as stress, hesitations, pauses and sometimes laughs. Such a deep understanding and detailed familiarity are important, because I agree with Strauss and Corbin (1998) that codes and 'concepts should earn their way into the research rather than be imposed on it' (p. 292).

The process of coding included three main stages. In the first, I initially developed the codes by providing descriptions that reflected the topics discussed (Charmaz, 2006: 48). This stage was important to the analysis process in order to make sense of the data. For

the second stage, the initial codes were carefully refined and edited where necessary. Further, the codes that were related in meaning to others were combined in order to create a larger category (Cohen et al., 2007). By way of illustration, my initial coding included the descriptive codes ‘students face difficulties in understanding Standard Arabic’, ‘Local Arabic is used to simplify information’, and ‘Local Arabic is closer to students’, which were combined under the larger category, ‘reasons for teachers’ use of Local Arabic in class’. In the final stage, the codes and categories emerging from the different interviews were compared and contrasted in order to find patterns in the data. The core codes (or the central themes) were then identified, which were those that represent the essence of the key ideas and patterns of the data (Cohen et al., 2007). For example, the final coding revealed four central themes from the interviews with the teachers, namely, ‘teachers’ classroom language use’, ‘students’ classroom language use’, ‘preschool language experiences’ and ‘language varieties’ (which will be discussed in detail in Chapter 9). Table 3.5 below gives an example of how the interviews were coded. As shown in Table 3.5, it was rather difficult to fit a number of responses into static and exclusive categories, and therefore, these responses included more than one category/theme (such as in quotes 2 and 4).

Table 3.5 An example of coding the interviews with the teachers

| No | Interview Quotes* | Codes (categories and subcategories) | Themes (core codes) |
|---|---|---|---|
| 1 | الباحث: "هل يجدر باللغة الفصحى أن تكون لغة التوجيهات؟"<br>المعلم: والله المفترض<br>R: 'do you think that alfusha [Standard Arabic] should be used as the medium of instruction in class and why?'<br>T: 'yes it should be' | Attitudes towards using Standard Arabic in class | Teachers' classroom language use |
| 2 | المعلم: "لأنو إذا اللغة العربية إذا ما مارسوها في المدرسة فين راح يمارسوها.. يعني نادرا ما تلاقي أحد ي.. يتكلم بالفصحى"<br>T: 'because if students do not practise Standard Arabic at school.. where else would they practise it.. I mean people rarely s.. speak in alfusha [Standard Arabic]' | Reasons for using Standard Arabic<br>+<br>Predominance of Local Arabic in society | Teachers' classroom language use<br>+<br>Language varieties |
| 3 | المعلم: "طبعا أنا أيد إنو من الصف الأول من قبل الصف الأول"<br>T: 'of course I advocate using alfusha [Standard Arabic] in Year One and before that' | Attitudes towards using Standard Arabic in class | Teachers' classroom language use |
| 4 | المعلم: "أنا أتكلم برضو مرة ثانية على مدرستي.. لأنو اللي عندي ما بيدخلوا.. الطلاب اللي هنا ما بيدخلوا روضة وو نهائيا.. صفر.. فما يفهموا الفصحى<br>T: 'again.. I'm talking about this school.. my students.. students here do not attend preschools and so on.. none at all.. zero.. so they do not understand alfusha [Standard Arabic]' | Reasons for using Local Arabic<br>+<br>Low percentage of attendance at preschool<br>+<br>Students' receptive language in class | Teachers' classroom language use<br>+<br>Preschool language experiences<br>+<br>Students' classroom language use |

*Transcription key:

T = the teacher

R = the researcher

.. = short pause for less than 2 seconds

In order to increase the reliability of the coding, a selection of the coding was checked by another colleague. Drawing on the work of Burnard (1991: 463), I asked a Saudi colleague, who was doing a PhD in applied linguistics in London, to code four random transcripts independently (two from the interviews with the teachers and two from the interviews with the parents as well as one set of the field notes from the parents) without showing the codes that I uncovered. We then discussed the outcomes. The codes and themes that we identified were generally similar (see Table 3.6). For example, in the two interviews with the teachers, my colleague and I came up with 13 recurrent codes, although they were phrased with different wording (see some examples in Table 3.6). Moreover, we both came up with four major themes, three of which, as can be seen in Table 3.6, were broadly similar. However, the fourth theme was slightly different. We agreed that my theme 'preschool language experiences' was more appropriate because it is broader and could include the theme identified by my

colleague. That is, this part of the data involved probing the influence of home language in the context of preschool language experiences. Overall, this step helped to ensure that my coding was understandable and representative of the data.

Table 3.6 Examples of the codes and themes when some transcripts were checked by a colleague

| **Identified by the researcher** | | **Identified by the colleague** | |
|---|---|---|---|
| ***Codes*** | ***Themes*** | ***Codes*** | ***Themes*** |
| Attitudes towards using Standard Arabic in class | Teachers' classroom language use | Teacher supports using Standard Arabic in class | Teachers' language |
| The use of Local Arabic | | Local Arabic is the common language used in class by teachers | |
| Teachers' training background | | No previous training for using Standard Arabic in class | |
| Students' receptive language in class | Students' classroom language use | Students do not understand Standard Arabic | Students' language |
| Reasons for using Local Arabic | | Reasons for using Local Arabic in class | |
| The use of Standard Arabic | | Infrequent use of Standard Arabic in class | |
| Differences between Local and Standard Arabic | Language varieties | Big difference between home language and Standard Arabic | Arabic dialects |
| How home language experiences influence students | Preschool language experiences | Students use their home languages in school | The influence of home language |

### *3.7.2 Analysing the classroom observation data*

As explained earlier, when choosing a particular method for analysing the data, this needs to be fit for purpose in relation to the focus and aims of the study (Cohen et al., 2007; Kvale and Brinkman, 2009). With this in mind, my goal in collecting the classroom observation was to explore the types of Arabic used by the participants in the classroom as well as the functions associated with these different types. In order to achieve this aim, I utilised both quantitative and qualitative methods to analyse the classroom data. Quantitative methods focus on quantities of some aspects of the observation data (Wragg, 2012: 18) and I used one to determine the frequencies of different varieties used in class (as will be explained below). However, I agree with Wragg (2012) that while quantitative analysis 'may offer some interesting insights, it falls far short of telling the whole story of classroom life' (p. 9). Hence, the classroom

data were also analysed using qualitative methods so as to explore the functions associated with each type of Arabic used in class.

Similar to what was carried out in relation to the interview data, the process of analysing the classroom observation data included a constant synthesis of ideas to gain a thorough understanding of the data both while collecting them and during the analysis stage. Moreover, the initial stage of data analysis involved listening to the recordings multiple times and extensive reading through the notes in order to familiarise myself with the data, and hence, to gain a deep understanding of the observed lessons.

In order to investigate systematically the different activities that took place in the observed lessons with regard to the language varieties being used by the participants, I designed an activity map for each observed lesson, based on the work of Bloome et al., (2009: 316). Each lesson of the classroom data was divided into different 'episodes' of that lesson. Each single episode covers a distinct type of activity that took place in the classroom (which I refer to as 'episode type'). For example, a lesson might have contained five individual episodes; three falling into a particular episode type, such as writing, and the remaining two pertaining to a different episode type, such as listening (more details are provided in Chapter 7; Section 7.2).

Word-count analysis was then carried out to explore the frequencies of the different types of Arabic that were used by the participants, and for the purpose of calculating the percentage of Standard or Local Arabic in the participants' spoken discourse in each episode. For example, if a teacher used 100 total words in a given episode, 20 words in Standard Arabic and 80 in Local Arabic, then 20% of his speech was in Standard Arabic and 80% was in Local Arabic. As explained in Chapter 2, Standard and Local Arabic considerably differ in terms of vocabulary, phonology and grammar, and thus, in general, it was relatively easy to distinguish the difference between the two Arabic varieties in the teachers' spoken language. The criteria for determining whether an element of an utterance is part of Standard or Local Arabic were partly based on Eid's (1988) guidelines (see Appendix 7). In order to increase accuracy and reliability of the criteria used in the word-count analysis, based on the work of Burnard (1991), I asked two colleagues who were undertaking PhDs in applied linguistics and had a good

knowledge of Standard Arabic to choose 10 random episodes of my data (each episode lasts for around 2-4 minutes) and to conduct independently word-count analysis on these episodes using the criteria discussed in Appendix 7. Then the three analyses (those of the two colleagues and mine) were compared and discussed. We agreed that the criteria used to distinguish between Standard and Local Arabic were suitable, and our analyses were generally similar. However, the colleagues found a few words that could belong to both Standard and Local Arabic. We agreed that the context determines whether these words were Standard Arabic or Local Arabic. For example, there are words in Arabic, such as the word 'mask', that cannot be considered to belong to Standard or Local Arabic, because it can belong to both and the context was thus used to determine which of the two varieties such words could be attributed to. An illustrative example would be the use of words that have the same pronunciation and are commonly used in both English and French (i.e. loanwords). If a speaker was speaking in English and used a word that is used in French (e.g. déjà vu), it would be considered English in this context. If another person was speaking in French and used the same word (déjà vu), it would be considered a French word (for more details see Appendix 7).

Moreover, I analysed the classroom data in order to explore the functions associated with the types of Arabic used (e.g. to investigate the functions that Local Arabic serves in class). The function of language includes its goal as well as what purpose it serves. Savignon (1983) defines a language function as 'the use to which language is put, the purpose of an utterance rather than the particular grammatical form an utterance takes' (p. 13). My analysis, for instance, includes 'regulatory functions', which refers to 'the use of language to regulate the behavior of others' (Halliday, 1973: 12), and 'interactional functions', i.e. 'the use of language in the interaction between the self and others' (Halliday, 1973: 13). In order to explore the functions of the language used by participants in class, I listened carefully to all the episodes and made notes of the patterns and functions associated with their language use. Moreover, I transcribed (in Arabic) 29-50% of each 'episode type' in order to analyse in depth and explore the functions of the types of Arabic used in class (as will be further discussed in detail in Chapters 7 and 8).

### *3.7.3 Analysing the questionnaire data*

In order to attain one of the goals of my study, which was to explore the types of Arabic the Arabic-speaking children experience before attending school and possible factors affecting these experiences, the questionnaire data were analysed using descriptive and inferential statistics. Descriptive statistics 'describe and present data, for example, in terms of summary frequencies' (Cohen et al., 2007: 503). More specifically, using SPSS (Version 20), I presented a summary of frequencies of the main findings in relation to the types of Arabic the children appear to have experienced before entering the school system, as will be discussed in detail in Chapter 4. Inferential statistics 'strive to make inferences and predictions based on the data gathered' (Cohen et al., 2007: 503). In relation to this, I used chi-square tests to explore the relationship between children's exposure to Standard Arabic books in the preschool period and their parents' levels of education. In addition, the relationship between attendance at preschool and parental backgrounds (education and monthly income) was investigated. The specific analytic steps for analysing the questionnaire data are outlined in Chapter 4, Section 4.7.

### *3.7.4 Analysing the language assessment data*

The purpose of gathering the language assessment activities was to explore students' oral linguistic abilities (listening and speaking) and their relation to preschool language experiences. In order to achieve this goal, I followed a number of analytic procedures: 1) in relation to the storytelling data, I conducted word-count analysis to examine the frequencies of different types of Arabic used in the stories that were told by each participating child (as will be explained in detail in Section 6.8); 2) descriptive statistics were produced to present a summary of the frequencies of students' scores in the listening comprehension tasks; and 3) inferential statistics were performed using independent-samples *t*-tests. In essence, the language assessments were linked to the questionnaire data in order to determine any differences in the Standard Arabic performances of students who were reported to have been exposed to Standard Arabic books in the preschool period and those who had not been. I also examined whether any differences existed in Standard Arabic performance based on whether or not a given student was reported to have enrolled in preschool. Complete details about how the language assessments were analysed are provided in Chapter 6 (Section 6.8).

## 3.8 Translation

As explained in Subsections 3.7.1 and 3.7.2, the interviews and classroom observation data were transcribed in Arabic. Illustrative examples of my data are presented in this thesis in Arabic alongside their equivalent translations in English. I carefully translated these parts and made every effort to maintain that the translation was as accurate and representative of the original meaning as possible. In order to do this, I adopted a 'faithful translation method' in which I tried 'to reproduce the precise contextual meaning of the original within the constraints of the TL [target language] grammatical structures' (Newmark, 1988: 46). This method is similar to literal translation, where 'the SL [source language] grammatical constructions are converted to their nearest TL [target language] equivalents but the lexical words are… translated singly, out of context' (Newmark, 1988: 46). However, in the method that I used (faithful translation) the context of the translated words was taken into account in order to produce an understandable translation to the reader. In other words, the literal translation of some Arabic phrases does not really reflect their meaning in English, whereas the meaning is more understandable in a faithful translation and that is why I used it in my study. By way of illustration, the literal translation of the Arabic phrasal verb 'ɪshab ʕaliːh' into English is 'pull on him' and this translation would not make sense to the reader. The faithful translation of this phrase is 'ignore him'.

## 3.9 Summary

This chapter has described in detail the methods used to collect the data, the participants, ethical considerations and the procedures employed to analyse the data. I have pointed out that the particular types of methods chosen to collect and analyse the data need to be fit for purpose in terms of the focus and aims of the study (Cohen et al., 2007). Thus, in this chapter, I have justified the use of different methods to collect and analyse the data and their relevance to the goals of my study. In the following chapters, I present the findings of this research, beginning with the questionnaire data.

# Chapter 4 Preschool language experiences

## 4.1 Introduction

In this chapter, I present the findings of the questionnaires sent out to the parents whose children were Year One pupils in four different schools in Riyadh. The findings provide information about the types of Arabic the participating children experienced during the preschool period as well as family factors that may have influenced such experiences. The findings from the questionnaire will be complemented by the findings emerging from the interviews in Chapter 5. This chapter is divided into two main parts. In Part One, the focus, design and administration of the questionnaires are explained, while in Part Two, the key findings are presented. More specifically, the rationale and aims of the questionnaires are explained in Section 4.2, while the design of the questionnaire is discussed in Section 4.3. Information about the participants is provided in Section 4.4, whereas issues concerning anonymity are discussed in Section 4.5. In Section 4.6, I explain how the questionnaires were administered. In Section 4.7, I specify the analytic steps that I followed to yield the findings presented in this chapter.

Part Two begins with Section 4.8, which gives a brief account of the socioeconomic background of Saudi Arabia and the participating families' backgrounds, including the parents' monthly incomes and levels of education. Section 4.9 addresses the children's preschool language experiences of Standard Arabic: it explores the amount of preschool exposure to Standard Arabic through books, television, audio materials and games. This is followed by a presentation of the parents' language attitudes towards learning and exposure to Standard Arabic during the preschool period (Section 4.10). The parents' spoken language at home and the children's enrolment in preschool are discussed in Section 4.11 and Section 4.12, respectively. Next, Sections 4.13 and 4.14 present the findings of some inferential statistics (using chi-square tests), that is, the relationship between the children's exposure to Standard Arabic books and their parents' levels of education (Section 4.13). Also examined is the connection between preschool attendance and parents' education levels along with monthly incomes (Section 4.14). Finally, a summary of the main findings presented in this chapter is provided in Section 4.15.

## Part One: Focus, design and administration of the questionnaire

### 4.2 Rationale and aims of the questionnaire

As discussed in Chapter 2, a number of previous studies (e.g. Doake, 1989; Iraqi, 1990; Ayari, 1996; Abu-Rabia, 2000) state that it is very common for many Arabic-speaking children to grow up in an environment without any or with little exposure to Standard Arabic. There is a paucity of published studies that provide empirical data to support the fact that Arabic-speaking preschoolers lack exposure to Standard Arabic during the preschool period. The commonly cited study that has delivered empirical data, in relation to preschool exposure to Standard Arabic, is that conducted by Iraqi (1990), which involved exploring one type of preschool exposure (namely, exposure to this variety through books) in a Palestinian context. The findings showed that only less than two per cent of the families read Standard Arabic books to their children before attending primary school (see Subsection 2.5.3). However, Iraqi (1990) investigated one possible means of exposure to Standard Arabic (i.e. exposure to Standard Arabic through books), while there are other possible ways for this to happen, such as through television and audio materials, which scant research has delved into. Further, a number of previous studies (e.g. Iraqi, 1990; Abu-Rabia, 2000) claimed that parents in the Arab world commonly believe that preschoolers are not able to read or learn Standard Arabic before entering primary school, and should not be exposed to this variety during the preschool period, because it is too difficult for them (see Subsection 2.5.3). Thus, for the current study, a questionnaire was designed to explore the types of Arabic the participating children experienced before entering the school system, possible factors affecting these experiences, and parents' language attitudes towards learning and exposure to Standard Arabic before attending primary school, in a Saudi context.

### 4.3 Design of the questionnaire

#### *4.3.1 Number of sections*

The questionnaire that was developed contained two main sections: the first pertaining to background information about the child as well as the parents, such as the child's age, nationality, the parents' level of education and monthly incomes. The first section also investigated attendance at preschool (i.e. whether or not the child had been enrolled in

preschool, see page 1 in Appendix 2). The second section surveyed the children's preschool language experiences, which included six subsections. Specifically, the second section explored the types of Arabic the children were exposed to through a) books, b) television, c) audio materials, d) games, e) spoken home language, and f) the parents' language attitudes towards learning and experiencing Standard Arabic before entering the school system.

In relation to the layout of the questionnaire, the two main sections and the subsequent subparts were assigned a sequence marking: the two sections were marked with the written numbers 'Section One' and 'Section Two', while the subsections were marked with letters (A to F), for instance, 'A. Books', 'B. Television' and so on (see Appendix 2). Such a layout produces 'an attractive and professional design' that helps the respondents to understand the structure of the questionnaire, and thus, can help in yielding valid and reliable data (Dörnyei and Taguchi, 2010: 14).

### *4.3.2 Types of information yielded*

The questionnaire of this study was aimed at gathering three types of information, namely, factual, behavioural and attitudinal (Dörnyei and Taguchi, 2010: 5).

- 'Factual questions are used to find out about who the respondents are', such as their nationalities and ages (p. 5). Such questions were used in the first section, so as to gather background information about the child and the parents.
- Behavioural 'questions are used to find out what the respondents are doing or have done in the past' (p. 5). The majority of questions used in the questionnaire (Subsections A, B, C, D, and E) fell within this type of item. For example, I used behavioural questions to explore whether the parents read any Standard Arabic books to their children before entering school (Subsection A) and to survey the types of television programmes the children watched during the preschool period (Subsection B).
- 'Attitudinal questions are used to find out what people think. This is a broad category that concerns *attitudes*, *opinions*, *beliefs*, *interests*, and *values* [italics in original]' (p. 5). This type of question was used in Subsection F to explore the parents' language attitudes and opinions in relation to learning and experiencing Standard Arabic before entering the school system.

### *4.3.3 Language used in the questionnaire*

At the development stage, the questionnaire was written in two versions: Arabic and English. It was written in Arabic because the questionnaire was going to be administered in this language (as it was the target sample's mother tongue). The English version was produced in order to be able to discuss the questionnaire development, at various stages, with my supervisors (see the translation approach I adopted in Section 3.8).

### *4.3.4 Pilot study*

The questionnaire was piloted to 'allow the researcher to collect feedback about how the instrument works and whether it performs the job it has been designed for' (Dörnyei & Taguchi, 2010: 53). More specifically, I carefully conducted the piloting to examine the wording of the items, order of the items/sections, items that should be eliminated, items that should be added, issues related to administration, clarity of the instructions, length of the questionnaire as well as the time needed to complete it, and suitability of the cover letter (information sheet). The piloting was carried out in three different stages as follows.

1. **Initial piloting**: the first draft of the questionnaire was tried out on four Arabic-speakers (Saudis) who were studying in London and each completed the questionnaire, in a one-to-one session. I was present while each participant was filling out the questionnaire to observe their reactions (such as hesitation) and to provide answers to their questions and comments. At the end of the session, I received their general comments and feedback.
2. **Piloting in a one-to-one setting in Riyadh**: after revising the questionnaire (based on the initial piloting), it was piloted on seven parents in Riyadh who were similar to the target sample (the participants had children attending Year One). The piloting took place in a one-to-one setting, in which each parent completed the questionnaire. Akin to the initial piloting, I was present while the parents were completing the questionnaires, for the same reason explained above (to observe their reactions and give answers to their inquiries). The participants

in stages 1 and 2 were ‘that familiar source of forced labor—colleagues, friends, and family’ (Converse and Presser, 1986: 53).

3. **Final piloting**: based on the feedback received from the first two stages, a near-final draft of the questionnaire was piloted on one class in a primary school in Riyadh (in a school that did not participate in the main study). The class comprised 26 Year One students. The questionnaires were sent out to the parents (through their children) and were collected over the following days. The final piloting helped me to examine any issues related to administration (e.g. how the questionnaires would be administered and how long it would take to collect them), and to examine any issues concerning the responses (e.g. whether or not there were missing responses).

The main outcomes of the piloting (in the different stages) were as follows.

- The wording of a number of items was revised to make the meaning clearer and simpler (e.g. I used the active voice instead of the passive in two of the items because this appeared to be unclear for the respondents).
- A number of items were eliminated because they seemed to be irrelevant or similar to other items. For instance, one of the deleted items asked whether or not the parents borrowed audio materials for their children before attending school, which appeared to be an odd question (as indicated by the participants).
- More options were added in some of the items. For instance, in relation to the types of audio materials the children used to listen to before enrolling in primary school, two of the participants suggested to add ‘the Qur’an’, as it appeared to be a common possible way of exposure to Standard Arabic during the preschool period.
- I rearranged the order of a number of items and sections. For example, the television section was initially put after the audio materials, but a number of the participants suggested that the television section should come first because it is more popular than audio materials.
- The question about income seemed acceptable (Item 9; see Appendix 2). I asked the participants in the first and second stages about this item and they stated that the question is acceptable because the question was relatively general (i.e. the options included different income groups rather than specific numbers). In

addition, this question was answered by all the participants in the final piloting, except for one, which indicated that it was suitable to ask it.

- The cover letter and instructions appeared to be suitable and clear (as indicated by the participants and as appeared from the final piloting).
- The length and time to complete the questionnaire appeared to be reasonable (as indicated by the participants).
- Overall, the piloting suggested that the questionnaire was ready to be used in the main study.

### 4.4 Sampling and participants

As explained in Chapter 3, the questionnaire data were collected in four primary schools in Riyadh. Three of the participating schools are public, namely, SCS, ECS and WCS[9], whilst the fourth (NCS) is private. The strategy that I followed to select the participating schools was 'purposive sampling' (Cohen et al., 2007; Bryman, 2012; see Section 3.5). The four participating schools are located in different areas in Riyadh to cover parts with different socioeconomic levels (see Section 3.5). The rationale behind this was so as to examine whether there were any differences between these different socioeconomic levels in terms of preschool language experiences and practices.

All the parents of the Year One children (aged six or seven years old, who were attending the four participating schools) were asked to complete a questionnaire. Of the 330 families who were approached, 202 parents completed the questionnaires (i.e. one parent in each family approached completed the questionnaire; see Table 4.1).

Table 4.1 Responses from the families of the participating children

| **School name** | SCS | WCS | ECS | NCS | **Total** |
|---|---|---|---|---|---|
| **Responses** | 38 (out of 54) | 51 (out of 81) | 56 (out of 75) | 57 (out of 120) | **202 (out of 330)** |

[9] SCS: South City School; ECS: East City School; WCS: West City School; and NCS: North City School, see a list of acronyms on page 13.

### 4.5 Anonymity

As explained in the previous section, the questionnaires were distributed in four primary schools. In two of these schools (NCS and WCS), the questionnaires were anonymous (they did not ask for the participants' names; see page 1 in Appendix 2). In the other two schools (SCS and ECS), the questionnaires did ask for the participants' names (see page 1 in Appendix 3). As part of my methodological framework, I used the names so as to be able to match the questionnaires in these two schools with other sets of data, namely, the language assessment activities (in which Year One children in these two schools took part) and the follow-up interviews with their parents. It should be noted that although the participants in SCS and ECS provided their names, they were guaranteed anonymity – I explained to them in the information sheet that their real names would never be used in this study (see ethical considerations in Section 3.6).

### 4.6 Administration

The questionnaires were administered in Arabic. Each questionnaire was put in a good quality envelope along with the cover letter (information sheet) and the consent form. The information sheet explained the purpose of the study, the nature of the participation, and the researcher's contact number in case the participants had any inquiries. In each school, the children's teachers helped to administer the questionnaires. Each teacher handed the envelopes (containing the questionnaires) to the children in their classrooms and emphasised that the children should take them to their parents to complete and then bring them back to hand in to their teachers. In order to encourage the children, the teachers explained that each child who brought the questionnaire back would be given an incentive (a small toy). In the following days (over a period of around 10 days), I collected the questionnaires from the children's teachers. I also asked the teachers on the subsequent days after distributing the questionnaires to remind those children who did not bring the questionnaires to do so in order to increase the response rate. The overall return rate was 61.2% (202 out of 330; see Section 4.4).

### 4.7 Analytic steps

In order to yield the findings presented in this chapter, the following steps were taken.

1. The questionnaire data were reviewed for completeness (i.e. to check whether the respondents had filled in all the questionnaire items; Cohen et al., 2007: 347). During the data collection process, I observed that several returned questionnaires were incomplete or totally unfilled so I contacted the parents to provide the missing items and a number of them did so. Prior to keying in the questionnaire data, the unfilled/incomplete questionnaires were eliminated, and the valid ones were retained. However, returned questionnaires that included a few missing items (e.g. two or three items) were considered valid and were included in the analysis.
2. The data were entered into SPSS Version 20, using numerical values. That is, I assigned 'a code number to each answer to a survey question' (Cohen et al., 2007: 348). In other words, the responses were transformed into numerical codes.
3. The entered data were checked to correct any possible 'human errors occurring during the data entry phase [such as] typing the wrong number' (Dörnyei and Taguchi, 2010: 88). That is, I cross-checked the data entered into SPSS Version 20 with the data from the paper questionnaires in order to ensure accuracy.
4. Using SPSS Version 20, descriptive statistics were produced in the form of summaries of the frequencies of the data.
5. Inferential statistical chi-square tests were carried out to explore the relationship between the children's exposure to Standard Arabic books during the preschool period and their parents' levels of education. In addition, the relationships between attendance at preschool and parents' education levels as well as their monthly incomes were investigated.

There were a few instances where the questionnaire responses did not appear to be consistent. For instance, some parents ticked 'no' in response to the question 'Did you read Standard Arabic books to your child when he/she was at the age of 4–5?' (Item 17) and chose 'once or twice a week' instead of 'not applicable' in response to a question regarding the frequency of reading Standard Arabic books to the child during the preschool period. To avoid the possibility of including misunderstandings of the survey

questions in the analysis, I did not enter any such inconsistent responses, which represented less than 3% of the total number of responses, into the final data set. A concise summary of the main findings is presented in this chapter, while the full data set from the questionnaires can be found in Appendix 8.

## Part Two: Questionnaire findings

### 4.8 Background

This section gives a brief account of the socioeconomic background of Saudi Arabia and the participating families' backgrounds, including the parents' monthly incomes and levels of education.

#### *4.8.1 Socioeconomic background of Saudi Arabia*

To put the data regarding the monthly incomes of the participating families in context, this subsection presents a brief socioeconomic background of Saudi Arabia. As reported by the Central Department of Statistics and Information, the average monthly household income in Saudi Arabia in 2013 is 13,251 SR[10] (£2,208[11]; Khalifa , 2015). The so-called 'adequacy line' is a term that the Saudi media has recently used and is based on a social survey study Aldamigh (2014) conducted on 10 thousand families in the country. According to this study, the amount of money that a Saudi household consisting of five people should have for necessities, such as housing, clothing, food, healthcare and entertainment is around 9,000 SR (£1,500) per month (Alhaider, 2014: 20). The 'poverty line' (the minimum amount of income a household needs to cover their basic needs) in Saudi Arabia is not officially published, but a household with a monthly income of less than 5,000 SR (£870) is widely considered to have low socioeconomic status. It should be noted that the cost of living in Saudi Arabia is significantly cheaper than in the UK, as prices for housing, gas and food are lower and healthcare is free for all Saudi residents. Saudi citizens also do not have to pay any type of tax to the government.

[10] SR (the Saudi riyal) is the currency of Saudi Arabia.

[11] The converted figures from Saudi riyals to pounds are how they stood at the time when the study was conducted.

### *4.8.2 The participating families' backgrounds*

The data show that the majority of the participants were Saudis (the percentage of the Saudi participants in the four schools ranged from 78–96%; Item 1). The other nationalities included Arab students, such as Egyptians, Syrians and Jordanians as well as other nationalities, such as a Nepali and a Pakistani (see Appendix 8). The four participating schools appear to have been associated with different income groups. Table 4.2 reveals that the parents of the children in NCS appeared to enjoy the highest level of income, while the opposite was true for those in SCS. The parents of the children in ECS and WCS had moderate levels of income among the participants, but the parents of the children in the former tended to have comparatively higher monthly incomes than those in WCS.

Table 4.2 Monthly household incomes of the participating families (Item no. 9)

| **Monthly income** | No. of families with children in SCS | No. of families with children in WCS | No. of families with children in ECS | No. of families with children in NCS |
|---|---|---|---|---|
| Less than 5,000 SR/£870 | 28 (73.7%) | 14 (27.5%) | 7 (12.5%) | 2 (3.5%) |
| Over 5,000 to 10,000 SR/ £870 to £1740 | 5 (13.2%) | 19 (37.3%) | 16 (28.6%) | 5 (8.8%) |
| Over 10,000 to 15,000 SR/ £1,740 to £2,600 | 1 (2.6%) | 6 (11.8%) | 16 (28.6%) | 14 (24.6%) |
| Over 15,000 to 25,000 SR/ £2,600 to £4,350 | 0 | 9 (17.6%) | 11 (19.6%) | 16 (28.1%) |
| Over 25,000 SR/£4350 | 0 | 3 (5.9%) | 4 (7.1%) | 14 (24.6%) |
| ***No response*** | *4 (10.5%)* | *0* | *2 (3.6%)* | *6 (10.5%)* |
| **Total** | 38 | 51 | 56 | 57 |

The data show that the median number of household members in relation to the four schools was as follows: five in NCS (2 parents and 3 children), six in ECS (2 parents and 4 children), seven in WCS (2 parents and 5 children) and eight in SCS (2 parents and 6 children; Item 2). Thus, the families of the children in NCS had the highest monthly incomes and the lowest number of family members, while the opposite was true for those families of the children in SCS.

Table 4.3 shows that the educational level of the parents of the children in SCS was generally low. A noticeable number of the parents of the pupils in WCS also appeared to have low levels of education, while the educational level of the parents of the children in NCS was noticeably higher.

Table 4.3 The children's parental levels of education numerically and by percentage (Items 7 and 8)

| Level of education | No. of parents with children in SCS | No. of parents with children in WCS | No. of parents with children in ECS | No. of parents with children in NCS |
|---|---|---|---|---|
| **None**[12] | 14 (18.5%) | 2 (2.0%) | 0 (0.0%) | 0 (0.0%) |
| **Primary** | 27 (35.5%) | 16 (14.7%) | 5 (4.4%) | 0 (0.0%) |
| **Middle school** | 18 (23.7%) | 28 (27.5%) | 7 (6.3%) | 3 (2.6%) |
| **High school** | 13 (17.1%) | 31 (30.8%) | 45 (40.1%) | 15 (13.2%) |
| **Bachelor's** | 4 (5.2%) | 17 (17.0%) | 52 (46.5%) | 69 (60.5%) |
| **Masters** | 0 (0.0%) | 4 (4.0%) | 2 (1.8%) | 18 (15.8%) |
| **PhD** | 0 (0.0%) | 1 (1.0%) | 0 (0.0%) | 9 (7.9%) |
| ***No response*** | *0 (0.0%)* | *3 (3.0%)* | *1 (0.9%)* | *0 (0.0%)* |

## 4.9 Children's preschool exposure to Standard Arabic

The questionnaire investigated various aspects of exposure to Standard Arabic, and the following three issues became apparent from the data:

- The amount of exposure to Standard Arabic during the preschool period appeared to be generally low amongst the participating children, with over 58.8% of the children being reported as rarely or never having been exposed to it through audio materials or games and 45.5% of them had to never been read to in this variety during the preschool period (Items 17; 33; and 38).
- Standard Arabic television programmes were the most common source of exposure to this variety for the participating children in the preschool period (Item 27).
- Children in NCS, whose parents had higher monthly incomes and higher education levels than the parents in the other participating schools (see Subsection 4.8.2), were reported as having experienced Standard Arabic considerably more than their counterparts in the other participating schools, while the opposite is true for the children in SCS.

[12] It should be noted that although these parents were not able to read or write, the questionnaires (concerning their children) were filled out because in 10 cases, only one of the parents was not able to read or write (e.g. the mother) and the other parent was the one who filled out the questionnaire. In three cases (in SCS), the two participating parents were both unable to read or write. In one of these cases, I happened to meet one of the fathers at school (because he works their as a doorman) and I helped him to fill out the questionnaire. In the other two cases, I asked the parents (in the follow-up interviews) to explain how they were able to fill out the questionnaires and they told me that they got help from other people, such as relatives, whereby the relative (e.g. the child's uncle) read the items (i.e. questions and options) to one of the parents, and the parent gave the answers verbally to be written down.

Almost half of the participating parents (100 out of 202) indicated that they never or almost never bought any Standard Arabic books for their children when they were aged four and five (Item 11), and among those who reported to have done so, 78.6% responded that they had bought no more than six such books during this period (Item 13). Educational books (for learning letters, numbers and colours, etc.) were the most popular types of Standard Arabic books that the parents bought during this period, while storybooks in this variety were the second most common type (Item 14). The data also indicate that 85.6% of the parents (173 out of 202) in the four participating schools appear to have never or rarely borrowed Standard Arabic books from the library for their children before Year One (Item 15).

The data show that 51.5% of the parents (104 out of 202) claimed to have read Standard Arabic books to their children when they were at the ages of four and five (Item 17). Table 4.4 shows that the children in NCS and ECS appear to have been exposed more to Standard Arabic books than their counterparts in the other schools. The data also show that only 6% of the children (12 out of 202) were reported to have read Standard Arabic books by themselves at the age of four or five (Item 22). The interview data (in Chapter 5, Subsection 5.3.1) provide information that helps to explain why some of the parents did not buy Standard Arabic books or read them to their children in the preschool period.

Table 4.4 Responses to the question 'Did you read Standard Arabic books to your child when he/she was at the age of 4-5?' in the four participating schools (Item no. 17)

| | **No. of responses in SCS** | **No. of responses in WCS** | **No. of responses in ECS** | **No. of responses in NCS** | **Total** |
|---|---|---|---|---|---|
| **Yes** | 15 | 16 | 35 | 38 | 104 (51.5%) |
| **No** | 22 | 33 | 20 | 17 | 92 (45.5%) |
| ***No or invalid response*** | *1* | 2 | *1* | *2* | *6 (4.0%)* |
| **Total** | 38 | 51 | 56 | 57 | 202 |

The 104 parents who claimed to have read Standard Arabic books to their children when they were aged four and five can be divided into two categories: 45.2% (47 out of 104) claimed to have read to their children once or twice a week, and 42.3% (44 out of 104) responded as having read to their children once or twice a month. Only 13 parents out of 104 (12.5%) reported to have read to their children on a daily basis (Item 19).

Furthermore, the majority (83.6%) of the parents (who claimed to have read to their children; 87 out of 104) reported that they spent no more than 15 minutes each day reading to their children (Item 20).

A notable finding was that, among those parents who reported to have read Standard Arabic books to their children, 85.6% (89 out of 104 of the parents) stated that when they were reading to their children, they read in Standard Arabic and also used Local Arabic to explain what they were reading (Item 21). This can be explained by the aforementioned fact that Standard and Local Arabic differ significantly in terms of vocabulary, phonology and grammar (Ferguson, 1959; Holes, 2004; see Chapter 2).

The findings indicate that Standard Arabic television programmes were the most common source of exposure to this variety for the participating children during the preschool period (Item 27). As shown in Table 4.5, the parents reported that 80.5% of the participating children (163 out of 202) watched such television programmes at least once or twice a week when the children were between the ages of four and five. Slightly over 63% of the children (128 out of 202) were also reported to have watched television programmes in Local Arabic (such as Local Arabic songs; Item 29).

Table 4.5 The number of children who were reported to have watched Standard Arabic television programmes before entering school, by frequency (Item no. 27)

| Frequency | No. of children in SCS | No. of children in WCS | No. of children in ECS | No. of children in NCS | Total |
|---|---|---|---|---|---|
| **Every day or almost every day** | 19 | 37 | 46 | 40 | 142 (70%) |
| **Once or twice a week** | 4 | 3 | 3 | 11 | 21 (10.5%) |
| **Once or twice a month** | 8 | 3 | 1 | 1 | 13 (6.5%) |
| **Never or almost never** | 4 | 6 | 4 | 4 | 18 (9%) |
| ***No or invalid response*** | *3* | *2* | *2* | *1* | *8 (4%)* |
| **Total** | 38 | 51 | 56 | 57 | 202 |

The data indicate that animated cartoons in Standard Arabic were the most popular type of television programmes that were watched by the children, 75.7% of them were reported to have watched such programmes (Item 29; examples of the programmes and channels the children were reported to have watched before primary school will be presented in Subsection 5.3.2). Of those children who were reported to have watched Standard Arabic programmes at the ages of four and five, the findings indicate that on

the days they did so, 42% were reported to have watched for up to half an hour each day, while the rest were reported as watching for longer (Item 28).

Exposure to Standard Arabic through audio materials and games during the preschool period was relatively uncommon amongst the participating children. Regarding which, 60.2% of the children were reported to have never or rarely listened to such materials before attending primary school (Item 33). In addition, 58.8% of the children were reported to never or rarely have played with games in Standard Arabic when they were four or five (Item 38). The data also indicate that children in NCS, in general, were exposed to Standard Arabic through audio materials and games before Year One more frequently than those in the other schools. The reasons pertaining to why some children were reported in the questionnaires to have rarely or never listened to Standard Arabic materials or played with games containing Standard Arabic in the preschool period will be provided in Chapter 5, Subsection 5.3.3.

### 4.10 Attitudes towards learning and experiencing Standard Arabic before school

The data indicate that the majority of the parents appeared to have positive attitudes towards learning and experiencing Standard Arabic in the preschool period (see Table 4.6). A substantial majority (84.2%) expressed the belief that children should start learning Standard Arabic at the age of four and five. Further, a similar proportion (83–89%) agreed with these children being exposed to Standard Arabic in the preschool period through books, audio materials and television programmes, while 72.2% of the parents subscribed to the idea that children should read Standard Arabic books once they reach the age of four and five.

Table 4.6 Parents' attitudes towards learning and experiencing Standard Arabic before primary school

| Item no. | | Strongly agree | Agree | Neutral | Disagree | Strongly disagree | *No response* |
|---|---|---|---|---|---|---|---|
| **41** | Children should start learning Standard Arabic at the age of 4-5 | 64 (31.7%) | 106 (52.5%) | 22 (10.9%) | 6 (3.0%) | 1 (0.5%) | *3 (1.5%)* |
| **42** | Children should read Standard Arabic books at the age of 4-5 | 53 (26.2%) | 93 (46%) | 30 (14.9%) | 20 (9.9%) | 2 (1%) | *4 (2%)* |
| **43** | Parents should read Standard Arabic books to their children at the age of 4-5 | 70 (34.7%) | 105 (52.0%) | 19 (9.4%) | 4 (2.0%) | 1 (0.5%) | *3 (1.5%)* |
| **44** | Children are able to read Standard Arabic books at the age of 4-5 | 25 (12.4%) | 89 (44.1%) | 54 (26.7%) | 27 (13.4%) | 4 (2.0%) | *3 (1.5%)* |
| **45** | Children should listen to Standard Arabic audio materials at the age of 4-5 | 52 (25.7%) | 117 (57.9%) | 23 (11.4%) | 3 (1.5%) | 2 (1.0%) | *5 (2.5%)* |
| **46** | Children should watch Standard Arabic television programmes at the age of 4-5 | 60 (29.7%) | 120 (59.4%) | 14 (6.9%) | 2 (1.0%) | 3 (1.5%) | *3 (1.5%)* |
| **47** | Parents should talk to their children in Standard Arabic at the age of 4-5 | 28 (13.9%) | 95 (47.0%) | 62 (30.7%) | 13 (6.4%) | 1 (0.5%) | *3 (1.5%)* |

## 4.11 Language of communication at home

The vast majority of parents/caregivers (97%; 196 out of 202) reported in the questionnaire that when their children were aged four and five they spoke to them at home entirely or mainly in Local Arabic (Item 40). The rationale behind this predominance of Local Arabic at home, as pointed out by the participating fathers, will be discussed in Chapter 5 (Section 5.4). Two of the participating parents were non-native Arabic speakers, so they responded that they spoke to their children at this age using Standard Arabic and their mother tongues (Nepalese and Urdu).

## 4.12 Attendance at preschool

The participating parents were asked (in the questionnaires) whether their children attended only nursery, only reception, both nursery and reception or never attended preschool education (Item 10). The data show that there was a considerable difference between the participating schools in terms of enrolment in preschool. From Table 4.7, the most significant numbers are as follows: NCS had the highest percentage of preschool attendees, whereas SCS had the lowest. In total, 91 of the participating children out of 202 (which constitutes 45%) were reported to have never been enrolled

in preschool education. According to Bin-Duhaish (2014), a former deputy minister of education in Saudi Arabia, the gross enrolment for pre-primary education in Saudi Arabia is 10–12%. He states that the ratio of enrolment is increasing in major cities and in neighbourhoods populated by people with higher monthly incomes, but the opposite is also true (see Chapter 1). Thus, it would seem that the overall percentage of children who attended preschool in the participating schools (55%) was higher than the nationwide gross enrolment for pre-primary education in Saudi Arabia, perhaps because these schools are all in the capital. The reasons for not enrolling the children in preschool, as revealed by some of the participating fathers, will be provided in Chapter 5 (Section 5.8).

Table 4.7 Percentage of children who were enrolled in preschool in the four participating schools (Item 10)

| Type of preschool attendance | No. of children in SCS | No. of children in WCS | No. of children in ECS | No. of children in NCS | Total |
|---|---|---|---|---|---|
| Never attended preschool | 31 (81.6%) | 32 (62.7%) | 20 (35.7%) | 8 (14.0%) | 91 (45%) |
| Attended only reception | 2 (5.3%) | 12 (23.5%) | 21 (37.5%) | 27 (47.4%) | 62 (30.7%) |
| Attended only nursery | 2 (5.3%) | 1 (2.0%) | 4 (7.1%) | 4 (7.0%) | 11 (5.5%) |
| Attended both nursery and reception | 3 (7.9%) | 6 (11.8%) | 11 (19.6%) | 18 (31.6%) | 38 (18.8%) |
| Total | 38 | 51 | 56 | 57 | 202 |

## 4.13 Exposure to Standard Arabic books and parents' levels of education

A chi-square test of independence[13] was conducted to examine whether there was a relationship between parents' level of education and children's preschool exposure to Standard Arabic books. Based on the questionnaire data (Items 7 and 8), the families were divided into two categories: families in which at least one parent held a bachelor's degree or higher qualification and those in which neither parent had received more than a high school education at best. The relationship between these two categories and the answers (yes or no) to Item 17, 'Did you read Standard Arabic books to your child when he/she was at the age of 4-5?' was examined using a chi-square test of independence. The result revealed that the relationship between parental level of education and

[13] The chi-square test of independence examines 'the relationship between two nominal variables' (Smith, et al., 2008: 420).

exposure to Standard Arabic books before attending primary school was significant (N = 194, chi-square value = 26.07[14], df = 1, $p < 0.01$; see Table 4.8; and Table 9.A in Appendix 9). Hence, the findings suggest that parents who hold a bachelor's degree or higher qualification are more likely to read to their children before primary school than those who have lower levels of education.

Table 4.8 Results of a chi-square test examining the relationship between parents' reading to their children and their education levels

| | | | **Did you read Standard Arabic books to your child when he/she was at the age of 4-5?** | | Total |
|---|---|---|---|---|---|
| | | | **Yes** | **No** | |
| **Parents' levels of education** | One of the parents has at least a bachelor's degree | Count | 75 | 32 | 107 |
| | | Expected Count | 57.4 | 49.6 | 107.0 |
| | Neither parent has more than a high school education | Count | 29 | 58 | 87 |
| | | Expected Count | 46.6 | 40.4 | 87.0 |
| Total | | | 104 | 90 | 194 |

## 4.14 Attendance at preschool and parents' education and monthly income levels

Two chi-square tests of independence were carried out to examine whether there was a relationship between parents' level of education and attendance at preschool, and family incomes and attendance at preschool. Based on the questionnaire data (Item 10), the participating children were divided into two groups. The first included those children who were reported to have attended only nursery, only reception, or both reception and nursery, while the other group contained those children who were reported to have never attended preschool. The participating parents were divided into two categories based on level of education in the same way as in the previous section. The relationship between these four groups was examined using a chi-square test of independence.

[14] It should be noted that when the degree of freedom (df) is 1, the chi-square score is considered significant if it is 3.84 or larger (Vaughan, 2001: 82). In addition, 'the larger the chi-square score [is], the smaller the' p value becomes (Vaughan, 2001: 81). Df in 2 × 2 tables (as in the case of the test in this section) is 1. The formula for calculating df is as follows: 'df = (number of rows - 1) × (number of columns – 1)' (Vaughan, 2001: 82).

The results showed that the relationship between parental level of education and attendance at preschool was significant (N = 200, chi-square value = 34.3, df = 1, $p < 0.01$; see Table 4.9; and Table 9.B in Appendix 9). The findings suggest that children who have one parent holding a bachelor's degree or higher qualification are more likely to attend preschool than those children who have parents holding lower levels of education.

Table 4.9 Results of a chi-square test examining the relationship between children's preschool attendance and their parents' level of education

| | | | **Did the child attend preschool?** | | Total |
|---|---|---|---|---|---|
| | | | **No** | **Yes** | |
| **Parents' levels of education** | One of the parents has at least a bachelor's degree | Count | 30 | 81 | 111 |
| | | Expected Count | 50.5 | 60.5 | 111.0 |
| | Neither parent has more than a high school education | Count | 61 | 28 | 89 |
| | | Expected Count | 40.5 | 48.5 | 89.0 |
| Total | | | 91 | 109 | 200 |

The results of a chi-square test of independence also revealed that the relationship between attendance at preschool and parents' monthly incomes was statistically significant (N = 189, chi-square value = 18.6, df = 1, $p < 0.01$; see Table 4.10; and Table 9.C in Appendix 9). That is, the findings suggest that children who come from families earning monthly incomes of more than 10,000 SR (£1,740) are more likely to attend preschool than those who come from families earning less monthly incomes.

Table 4.10 Results of a chi-square test examining the relationship between children's preschool attendance and their parents' monthly incomes

| | | | **Did the child attend preschool?** | | Total |
|---|---|---|---|---|---|
| | | | **No** | **Yes** | |
| Monthly income | No more than 10,000 SR/£1,740 | Count | 58 | 37 | 95 |
| | | Expected Count | 43.2 | 51.8 | 95.0 |
| | Over 10,000 SR (£1,740) to 25,000 SR (£4,350) or higher | Count | 28 | 66 | 94 |
| | | Expected Count | 42.8 | 51.2 | 94.0 |
| Total | | | 86 | 103 | 189 |

### 4.15 Summary

This chapter has presented the questionnaire data, which reveal four main findings in relation to preschool language experiences.

- Local Arabic appears to be the predominant language used at home, with 97% of the participating families stating that this variety was used entirely or mainly when communicating with their children during the preschool period.
- The amount of exposure to Standard Arabic during the preschool period was generally low amongst the participating children. No less than 58.8% of the children in the four schools were reported to have never been, or to have rarely been, exposed to this Arabic variety through audio materials and games. Moreover, 45.5% of the children were reported to have never been exposed to Standard Arabic books during the preschool period.
- It emerged that Standard Arabic television programmes were the most common source of exposure to this variety during the preschool period for the majority of the participating children. In fact, 80.5% were reported to have watched television programmes broadcast in Standard Arabic at least once or twice a week at age 4 or 5. Over 63% of the children were also reported to have watched television programmes broadcast in Local Arabic.
- The children in NCS, whose parents had higher monthly incomes and higher education levels compared to the parents of students in the other schools, appeared to have experienced Standard Arabic more frequently than their counterparts in the other participating schools, while the opposite was true for the children in SCS.

The majority of parents appeared to have a positive attitude towards learning and experiencing Standard Arabic during the preschool period: more than 83% of the parents in the four schools agreed that children should be exposed to this variety during the preschool period through books, television and audio materials and that children should start learning Standard Arabic at the age of 4–5. The findings have also shown that a notable number of children (almost half) were reported to never have attended preschool, with a marked difference between the four participating schools. The students in NCS and ECS had the highest percentages of attendance (86% and 64.3%,

respectively), while the students in SCS and WCS had the lowest (18.4% and 27.3%, respectively).

Chi-square tests of independence were employed to examine the relationships between different variables presented in this chapter and revealed the following results.

- A significant relationship was found between reading to children (using Standard Arabic books) during the preschool period and the parents' level of education. The findings suggest that families in which at least one parent holds a bachelor's degree or higher qualification are more likely to have a parent who reads to his or her child before the child enters the school system than families in which the parents have lower levels of education (chi-square value = 26.07, df = 1, $p < 0.01$).
- There was also a significant relationship between children's preschool attendance and their parents' levels of education. The results indicate that children who have at least one parent with a bachelor's degree or a higher qualification are more likely to attend preschool education than those whose parents have lower levels of education (chi-square value = 34.3, df = 1, $p < 0.01$).
- Similarly, a significant association between children's preschool attendance and their parents' incomes was discovered. Children from families earning no more than 10,000 SR (£1,740) a month are less likely to attend preschool education than those from families with higher monthly incomes (chi-square value = 18.6, df = 1, $p < 0.01$).

The next chapter supplements the questionnaire findings with additional information that emerged from the interview data (with the participating fathers).

# Chapter 5 Fathers' reports of preschool language experiences

## 5.1 Introduction

Twenty-eight fathers (members of the families who participated in the questionnaire survey presented in the previous chapter) were interviewed to explore issues pertaining to preschool language experiences, their attitudes towards Standard and Local Arabic as well as their views about the diglossic situation. Questionnaires are commonly used in combination with interviews in educational and applied linguistic research to supplement the questionnaire data with further details (Dörnyei and Taguchi, 2010; Harris and Brown, 2010). In this chapter, I complement the questionnaire findings with additional information that emerged from the follow-up interviews.

The current chapter is structured as follows: a background of the participants and data collection is presented in Subsection 5.1.1, while the analytic steps taken to yield the findings are outlined in Subsection 5.1.2. Section 5.2 gives a brief account of the backgrounds of the participating families. In Section 5.3, preschool exposure to Standard Arabic through books, television, audio materials and games is discussed, while the language spoken at home is described in Section 5.4. The fathers' language attitudes in relation to the use of Standard and Local Arabic as well as their views on the diglossic situation are explored in Sections 5.5 and 5.6, respectively. The data regarding language varieties are provided in Section 5.7, whereas attendance at preschool is discussed in Section 5.8. The final section (Section 5.9) provides a summary of the main findings presented in this chapter.

### *5.1.1 Participants, data collection and analytic procedures*

The data collection for the current study took place during a period of over three months. The questionnaires were distributed in the middle of the second month of my fieldwork and gathered over the subsequent 10 days, while the follow-up interviews with the fathers were carried out towards the end of the fieldwork period.

I interviewed 28 fathers from the families who took part in the questionnaire survey and whose children were attending ECS and SCS (15 fathers with children in ECS and 13 in SCS). Most of these children were also present during the interviews and occasionally

answered questions. All the parents who were interviewed were the fathers, as it was difficult to conduct interviews with the mothers owing to the families' religious and cultural adherence. Eight of the children's fathers agreed to have the interview recorded. The remaining 20 fathers did not feel comfortable with a recording being made, as there were some worries and suspicions about the data that were to be collected, therefore, I used field notes (see examples of the field notes in Appendix 5).

The interviews were semi-structured, with each taking between 10 and 20 minutes. Sixteen of the children's fathers were interviewed at their homes, whereas the remaining 12 interviews took place at public cafes near the participants' homes. The interviews were conducted in Arabic. I asked the fathers about five issues (which were also investigated in the questionnaires) in order to complement the questionnaires with further explanations and details. The five main issues that were explored in the interviews were: 1) the families' backgrounds, 2) preschool language experiences, 3) spoken language at home, 4) attendance at preschool and 5) parents' views on learning and exposure to Standard Arabic before attending primary school. The answers of the interviewees were compared with the responses provided in the questionnaires (regarding their children) in order to check for consistency and to detect any differences (i.e. whether the interviews findings are similar to the questionnaires).

Procedurally, each of the returned questionnaires in SCS and ECS had the children's names[15] and their parents' contact numbers[16], for two reasons: 1) so I would be able to contact the children's fathers to obtain their consent to be interviewed and 2) to make it simple to match the questionnaires completed by the interviewees with the interview data. More specifically, before each interview that took place in Riyadh, I read the questionnaires that were completed by the fathers (or their spouses) who were going to be interviewed and prepared some specific questions to obtain more details or to seek clarification to some of the responses that were provided in the questionnaires. For

[15] The participants' real names were used during the analysis, for analytic reasons, while fictitious names were used, where necessary, when presenting the data in this thesis.

[16] On the first page of the questionnaire (designed for the two focal schools; namely, SCS and ECS), there was an item where I requested the telephone number of child's caregiver, which was filled in by most of the participating parents (please see Appendix 3).

example, for those parents who indicated that they did not buy Standard Arabic books, I asked them to explain why they did not do so.

### *5.1.2 Analytic steps*

A detailed discussion on how the interview data were analysed is provided in Subsection 3.7.1. The analytic steps that were taken in order to yield the findings presented in this chapter are as follows.

1. As explained in the previous subsection, the majority of the follow-up interviews (20 out of 28) were recorded using field notes, while the eight remaining interviews were audio recorded. All the recordings were transcribed verbatim.
2. I carefully listened to all the recordings and read through the field notes multiple times in order to familiarise myself with them and to gain a deep understanding of the data.
3. A thematic analysis approach was adopted for classification and summarising of the interview data, through the process of coding the data:
    a. The codes were developed by carefully listening to the recordings and reading the field notes. The interviews were coded through inductive coding (Braun and Clarke, 2006; Thomas, 2006). I developed the codes directly by examining the data without having a priori ones.
    b. I initially created the codes by providing descriptions that reflected the topics discussed (Charmaz, 2006: 48).
    c. The initial codes were then carefully refined and edited where necessary. In addition, the codes that were related in meaning were combined in order to create a larger category (Cohen et al., 2007).
    d. The codes and categories emerging from the different interviews were compared and contrasted in order to find data patterns. The central themes (i.e. themes that represented the essence of the key ideas and patterns of the data) were then identified (Cohen et al., 2007).
    e. Drawing on the work of Burnard (1991: 463), I asked a Saudi colleague who was working on a PhD in applied linguistics in London to read and code independently two random interview transcripts and one set of the field notes (without seeing the codes created by the researcher). We then discussed and

compared the codes and categories identified by each of us in order to find the similarities and differences, and our codes were broadly similar (see Subsection 3.7.1). This step helped to ensure that the codes were understandable and reflective of the data.

4. The questionnaires were matched to the interviews; the fathers' interview answers were checked against the responses provided in the questionnaires (concerning their children) in order to examine their consistency (see Appendix 10).

A concise summary of the key findings from the interviews is presented in this chapter, while the central themes that emerged from the data can be found in Appendix 11.

## 5.2 The participating families' backgrounds

In my field notes, I recorded that the houses and flats that I visited in south Riyadh (near SCS) can be described as poor quality, old and modest, which generally reflects the low socioeconomic status of the families who live there. The neighbourhoods in east Riyadh (near ECS) were noticeably better, with mostly larger and relatively more modern houses, which can be considered as ordinary by most Saudis' standards. The analysis shows that the information that was provided in the questionnaires in terms of number of household members, parents' levels of education and parents' jobs was very consistent with the interview data. The only difference was that one father said in the interview that he was a primary graduate, but in the questionnaire he reported that he had obtained a middle school education.

## 5.3 Preschool language experiences

### *5.3.1 Books*

The answers provided by the interviewees, in terms of buying Standard Arabic books in the preschool period, were generally consistent with the questionnaires (presented in Chapter 4). However, two fathers provided rather inconsistent responses in terms of frequency of buying books in Standard Arabic. One said in the interview that he did not buy any Standard Arabic books before primary school, while in the questionnaire he indicated to have bought 1–3 Standard Arabic books. The other father said that he

bought around two Standard Arabic books, whereas in the questionnaire the child was reported to have been bought 4-6 such books (see Appendix 10). The findings of the interviews (in regard to reading Standard Arabic books to the children before entering the school system) were also consistent with the questionnaire data except for one difference: one of the interviewees said that the child was never exposed to Standard Arabic books before attending school, but in the questionnaire the mother indicated he was read to using Standard Arabic books once a month between the ages of four and five (see Appendix 10).

What the interviews added to the questionnaire data was that the interviewees were able to provide reasons why those who indicated that they had not bought Standard Arabic books nor read them to their children before attending primary school had done so. Four of the fathers, who were reported in the questionnaires to have a low level of education (no higher than primary school), explained that they did not read Standard Arabic books or buy them for their children before primary school, because they could not read or their literacy was poor. Moreover, three of the fathers said that they did not read these books or buy them for their children, because the children were not interested in such matters, whereas two of the fathers claimed that four and five-year-olds are too young for having Standard Arabic books because they cannot understand this variety. In response to the question 'Could you explain why you did not buy Standard Arabic books for your son before primary school?', one of the interviewees (Mr Tam), who was reported in the questionnaire as a primary graduate, said: 'well, he [the child] is not interested that much in this stuff. Is such a useful thing?' (excerpt[17] from the interview data). Mr Tam asked me to clarify the importance of reading Standard Arabic books for his children in the preschool period by saying 'is such a useful thing?'.

Two of the participants stated they were too busy with their jobs and therefore did not have time to buy Standard Arabic books or read them to their children when they were between the ages of four and five. However, five of the interviewees indicated, in retrospect, that not doing so might have been due to negligence on their part. For

[17] Short quotes (no longer than 20 words) that were used from the data are translated into English without providing the Arabic version so they can fit into the text, while longer ones are provided in both English and Arabic.

example, three of the fathers said they should have read these books to their children before they entered school. One of the interviewees (Mr Ahmed) said that:

أحمد: والله .. ما احنا.. تعرف.. حنا كشعب [ضحكة] والله للأسف ماش ما آ.. مهنا ذاك ال آ (الاهتمام).. والا فعلا والا فعلا.. أصلا قد نصحني واحد.. ضرورة وجود مكتبة في البيت

**Mr Ahmed**: honestly..[18] we don't.. you know.. we as Saudis [laughs].. to be honest er.. unfortunately we do not er (care) that much.. but indeed indeed.. someone already has advised me of the importance of having a bookcase at home

(Excerpt from the interview data)

One of the interviewees (Mr Faisal), who reported as holding a bachelor's degree, asserted that, in addition to being relatively relaxed about this matter (i.e. reading Standard Arabic books or buying them for his child), there is a lack of such books that are purposeful and suitable for preschool children in Saudi Arabia (and the Arab world), unlike English books.

The main reasons provided by the interviewees for not buying Standard Arabic books or reading them to the children before primary school are summarised in Table 5.1.

Table 5.1 The main reasons for not buying Standard Arabic books or reading them to preschoolers (as provided by the interviewees)

| Category | Reasons | No. of fathers providing the reason |
|---|---|---|
| Reasons related to parents | Some parents could not read or their literacy was too weak. | 4 |
| | Standard Arabic books was not read to the children or bought for them due to negligence on the parents' part (as indicated by the interviewees). | 5 |
| | Another reason was because a number of parents did not have time for doing such activities (reading/buying Standard Arabic books). | 2 |
| | One father seemed not to recognise the importance of reading/buying Standard Arabic books for his children in the preschool period. | 1 |
| Reasons related to children | The children were not interested in having Standard Arabic books read to them. | 3 |
| | Standard Arabic books were claimed to be too difficult to understand for four and five-year-olds. | 2 |
| Reasons related to books | There is a lack of suitable Standard Arabic books (in Saudi Arabia) for children at the age of between four and five. | 1 |

[18] Transcription keys (in all the long excerpts presented in this chapter): R = the researcher; the two dots (..) means a short pause; round brackets () are used for unclear utterance; explanations and non-verbal actions are provided between square brackets []; the three dots between square brackets [...] indicates an ellipsis; and a question mark (?) is used at the end of sentence/s to indicate that they represent a question.

All the fathers who indicated to have read Standard Arabic books to their children before they entered the school system stated in the interviews that they read in Standard Arabic and also used Local Arabic to explain what they were reading, which is in line with the questionnaire data. In the interviews, the fathers explained that they did so due to the fact that the children did not (fully) understand Standard Arabic.

### *5.3.2 Television*

The information provided by the fathers in the interviews in relation to the frequency of watching television by the children before they attended primary school was generally consistent with the responses in the questionnaires (see Appendix 10).

In the previous chapter, it was shown that 9% of the children were reported to have rarely or never watched Standard Arabic television programmes and the interviews revealed some reasons explaining why this was the case. The fathers of these children (who were reported in the questionnaires to have rarely or never watched Standard Arabic television programmes before attending school) reported that their children were not interested in watching television during the preschool period, because they preferred to play games, such as football or with their toys. In addition, one of the fathers (who was indicated in the questionnaire to have a low level of education and low socioeconomic status) said that there was no television in his home and his children, before they attended primary school, most usually would play with their bikes or engage in football.

Almost invariably, the interviewees agreed that animated cartoons were the most common type of programmes the children chose to watch in the preschool period (which is in line with the questionnaire data). What the interviews added to the questionnaire data was that the participating fathers and children provided the names of programmes/channels that the children used to watch before Year One, which are presented in Table 5.2, by frequency. Furthermore, four main issues became apparent from the interviews in relation to watching television in the preschool period:

- Before Year One, the majority of the participating children appeared to have watched programmes and channels in Standard Arabic as well as in Local Arabic. They were also reported to have watched some programmes that were broadcast entirely in English, such as *Tom and Jerry*.
- *Tom and Jerry* (which is broadcast in English) was mentioned by eight of the fathers and their children, appearing to be a popular animated television series that preschoolers watch on television.
- The participants mentioned a number of channels and programmes that are broadcast entirely in Standard Arabic, which the majority of the children appeared to have watched before attending primary school, such as *SpongeBob* and the *Spacetoon Channel*. An example of the language used in *SpongeBob* can be found in Appendix 12.
- As for the programmes and channels broadcast in Local Arabic, *Toyor Al Janah* appeared to be the most popular channel the children were reported to have watched before they entered the school system. This channel mostly produces songs in Local Arabic (an extract of one of the most popular Local Arabic songs produced by this channel is provided in Appendix 13). Three of the fathers also reported that their children watched animated television series that were produced entirely in Local Arabic, such as *Aladdin* and *Hammany and Aziz* (see examples of the language used in such programmes in Appendix 14).

Table 5.2 Names of the programmes and channels the children were reported to have watched before primary school

| Programme/channel name | Type | Broadcast in | Frequency of mentions |
|---|---|---|---|
| **Tom and Jerry** | Animated TV series | English | 8 |
| **Toyor Al Jannah channel** | Kids' channel for songs | Mostly songs in Local Arabic | 7 |
| **SpongeBob** | Animated TV series | Standard Arabic | 4 |
| **Spacetoon** | Kids' channel | Standard Arabic | 4 |
| **MBC3** | Kids' channel | Standard Arabic | 3 |
| **Ben Ten** | Animated TV series | Standard Arabic | 2 |
| **Jeem channel** | Kids' channel | Standard Arabic | 1 |
| **Bara'am channel** | Kids' channel | Standard Arabic | 1 |
| **Mawkli** | Animated TV series | Standard Arabic | 1 |
| **Ninja Turtles** | Animated TV series | Standard Arabic | 1 |
| **Aliens** | Animated TV series | Standard Arabic | 1 |
| **Gambol** | Animated TV series | Standard Arabic | 1 |
| **Wrestling** | Sport show | English or Standard Arabic | 1 |
| **Hammany and Aziz** | Animated TV series | Local Arabic | 1 |
| **Aladdin** | Animated TV series | Local Arabic | 1 |

Four of the interviewees stated that Standard Arabic television programmes had an influence on their children's language when they were at the ages of four and five. They explained that, before Year One, their children used some Standard Arabic words and sentences that they appeared to have picked up from the television. For example, one of the interviewees (Mr Ahmed) said that:

أحمد: والا فعلا أنا أستغرب.. لأن تعرف.. في البيت أصلا تعرف باللهجة العامية.. زي محنا نتكلم الحين عادي.. لكن أحيانا الولد يعني يجيب لي كلام [...] حنا ما قلناه.. فا أستغرب يعني

**Mr Ahmed**: indeed I was surprised.. because you know.. at home you know [we speak] in ala'amia [Local Arabic].. the normal language as the one we are speaking right now.. but sometimes the boy.. I mean he said [Standard Arabic] words that [...] we have not used before.. so I was surprised

(Excerpt from the interview data)

Mr Ahmed (and all the interviewees) referred to Local Arabic as ala'amia or 'the common language', such as in the quotation above, which is consistent with what was explained in Chapter 1. Mr Ahmed gave some examples of Standard Arabic sentences that the child had picked up from the television and used to say when he was aged four or five, such as إنني أشعر بالنعاس 'I feel drowsy' and إنه طعام لذيذ 'It is a delicious food', which Arabic speakers do not commonly use in everyday language.

### *5.3.3 Audio materials and games*

The fathers' reports in the interviews with respect to the frequency of children's exposure to Standard Arabic through audio materials and games were consistent with the questionnaire findings, except for one who indicated in the questionnaires that the child used to listen to Standard Arabic materials once a month, but in the interview he said the child never listened to such materials before attending school (please see Appendix 10).

The interviews revealed a number of reasons for explaining why some children were reported in the questionnaires to have rarely or never listened to Standard Arabic materials or played with games containing Standard Arabic before attending school. The fathers of these children explained that their children did not do so simply because they were not interested in such activities, preferring to play with their video games

consoles, watching animated television series or playing non-language-related games with bikes, footballs and toy cars etc. It appeared from the interview data that video games consoles, such as PlayStation, were popular with the children during the preschool period. Eight of the interviewees (from both focal schools) stated that, during the preschool period, their children used to play with video games consoles every day for up to two hours. The most common types of video games the children used to play with were 'football games', with 'car games' being the second most popular type mentioned by the fathers and their children in the interviews. For example, the following conversation took place during the interview with one of the fathers (Mr Tam) and his son (Saleh), in which the child indicated that he used to play with PlayStation before attending primary school:

باحث: كنت تشوف التلفزيون كثير قبل أولى ابتدائي؟
R: did you watch television a lot before Year One?
صالح: لا بلاي ستيشن
Saleh: no PlayStation
باحث: إيه.. بلايستشن.. ما شاء الله.. تلعب فيه كثير؟
R: I see.. PlayStation.. cool.. did you play a lot with it?
صالح: أيوه
Saleh: yes
باحث: تلعب بلايستيشن أكثر والا تشوف التلفزيون أكثر؟
R: which one did you spend more time on.. playing with PlayStation or watching TV?
صالح: البلايستيشن
Saleh: PlayStation
باحث: وش تلعب في البلايستشن؟
R : what type of PlayStation games did you play with?
صالح: كرة قدم
Saleh: football
باحث: ما شاء الله [...] إيش كمان؟
R: cool [...] what else?
صالح: كرة قدم وسيارات
Saleh: football and cars
باحث: تلعب مع مين؟
R: who did you play with?
صالح: أنا وأخويا
Saleh: my brother and I

Four of the participating fathers pointed out that the language of instruction used in PlayStation games (football and cars) was English. That is, the instructions used to start the games (such as choosing teams, settings and so on) were in English. They said the children did not know the English in such games, but once they were shown which options to choose to start them, they picked it up and learned what to do because setting up these games was fairly straightforward.

The interviews added further information in relation to those children who were reported to have played with games containing Standard Arabic before primary school. Specifically, the interviewees mentioned two types of games that the children played with, namely, kids' laptops (that contain the alphabet and numbers as well as parts of the Qur'an) and cube toys that contain Standard Arabic letters and words.

### 5.4 The predominance of Local Arabic in the spoken language at home

All the participating fathers agreed, in the interviews, that ala'amia [Local Arabic] was the language used at home when the children were at the ages of four and five, which confirms the questionnaire findings presented in Chapter 4.

The majority of the interviewees (N = 19) said that they used Local Arabic at home, basically because it is the 'normal/common language' to be used in communication at home unlike using alfusha [Standard Arabic][19] in everyday interactions, which is against the norm in Saudi society. Moreover, one of the participating fathers (Mr Sultan) argued that parents should not talk with their children using Standard Arabic, because if the children used it with other people in everyday communication, the other people would laugh at them and this might cause the children psychological problems. Three of the fathers stated that they did not use Standard Arabic at home, because they had not mastered it or even tried to, because it is not normally used in the home. For instance, one of the interviewees (Mr Fahad), who is a primary graduate, said:

> فهد: حنا بنفوسنا مثلا ما تهيأنا للشي هذا.. عشان نتكلم يعني اللغة العربية.. لأن الوضع أنا أقلك الوضع مفتوح [يقصد عاما وليس مكانا خاصا].. ما في شي تركيز مثلا تكون في جامعة ويكون مجموعتك اللي في الجامعة يتكلمون كلهم لغة عربية فأنت تضطر وبرضو كدراسة تتكلم الشي هذا.. كمنهج يعني.. لكن حاليا لا.. حنا كعمل أو كأسرة أو شي زي كذا.. يختلف الموضوع هذا
>
> **Mr Fahad**: we ourselves for instance have not been prepared for this.. to talk I mean using the Arabic language [Standard Arabic].. because I'm telling you there is no particular reason.. it's not like when you are at the university and your classmates talk to you in the Arabic language [Standard Arabic] so you have to talk back to them in the same language.. and also because of the curriculum [which is in Standard Arabic].. but here no.. with the family or at work and so on.. the situation is different
>
> (Excerpt from the interview data)

[19] The interviewees referred to Standard Arabic as alfusha or the Arabic language (see Chapter 1).

Mr Fahad and most of the interviewees referred to Standard Arabic as 'the Arabic language' (as in the quotation above), which reflects what Bassiouney (2009) points out that 'native speakers and constitutions in Arab countries do not specify what "Arabic" refers to, but it is usually MSA' (p. 27; see Chapter 1). What Mr Fahad said suggests that Arabic speakers seem to be aware of the different functions of using Standard or Local Arabic as part of the Saudi societal culture.

Table 5.3 summarises the major reasons given by the interviewees to explain the dominant use of Local Arabic at home.

Table 5.3 The major reasons provided by the fathers for using Local Arabic at home

| Reasons | No. of fathers providing the reason |
|---|---|
| 1. Local Arabic is the 'normal language' to be used at home. | 19 |
| 2. Using Standard Arabic in communication at home is odd. | 7 |
| 3. Standard Arabic is associated with formal settings/functions but not at home with the family. | 2 |
| 4. Some parents have not mastered Standard Arabic. | 3 |

## 5.5 Fathers' language attitudes

The interviews revealed that the majority of the participating fathers appeared to have positive language attitudes towards children learning and experiencing Standard Arabic in the preschool period. The majority of the interviewees (N = 23) agreed with the fact that children should be exposed to Standard Arabic before Year One through books, audio materials and television programmes. In addition, half of the fathers (N = 14) seemed to believe that children are able to read Standard Arabic books before attending primary school. The findings of the interviews are consistent with the questionnaire data except for five cases, where the mothers filled in the questionnaires[20] giving information that was different from that provided by the fathers in the interviews.

One of the findings that emerged from the interview data is that 19 of the interviewees seemed to believe that Standard and Local Arabic have relatively different functions.

[20] This was known from the first item of the questionnaire, which was 'Who is filling out this questionnaire?' (please see Appendix 3).

These 19 fathers indicated that Local Arabic is mostly associated with everyday communication and therefore it is the variety that is used at home or with colleagues at work. They referred to Local Arabic as 'the normal language' or 'the common language', which gives an indication that Local Arabic is the language that is commonly used in communication among speakers in Saudi society. Moreover, seven of the fathers stated that Standard Arabic is mostly used in formal situations, such as at university.

It appeared from the interview data that the participating fathers seemed generally to hold Standard Arabic in very high esteem as they had positive attitudes towards it, in particular, nine linked it with the Qur'an. For example, when one of the interviewees (Mr Kamal) mentioned Standard Arabic, he said 'if you speak in alfusha [Standard Arabic], the language of the holy Qur'an […]' (excerpt from the interview data). In addition, one of the fathers (Mr Fahad) stated that 'the Arabic language [Standard Arabic] is our language, we are proud of it, and everyone is proud of it' (excerpt from the interview data).

### 5.6 Fathers' perceptions of the influence of diglossia on children

A number of the fathers commented on the coexistence of Standard and Local Arabic. For example, one (Mr Kamal) pointed out how the limited use of Standard Arabic in Saudi society influences children when they start primary school (at the age of 6-7), in that they might have difficulties in understanding this Arabic variety. He explained that:

> كمال: لأنو ما يعرف ينطق اللغة العربية.. لو تجيبه باللغة العامي ممكن بيفهمك.. لكن لما تجيبه باللغة العربية.. بلغة القرآن الكريم.. بلغة الحديث وهذي.. بتشوفه إنه صعب عليه.. وهو يشوفه صعب وما يدري وش معناها
>
> **Mr Kamal**: because he [the child] can't speak the Arabic language [Standard Arabic].. if you speak to him in ala'amia [Local Arabic] he would understand.. but if you speak in the Arabic language [Standard Arabic].. the language of the holy Qur'an.. the language of hadith[21].. you would find that it's difficult for him.. and he [the child] would find it difficult and would not understand
>
> (Excerpt from the interview data)

[21] As explained in footnote 1, Hadith is the sayings of the prophet Mohammad.

Another father whose child was attending SCS (Mr Bandar) asserted that the differences in the local dialects might cause difficulties in communication in the classroom (in terms of comprehension) for some children. He stated that:

بندر: على حسب المدرس.. ذحلين زي قلت لك اتكلم لك عندنا في جازان.. الحين لوعندنا في جيزان.. مدرسنا وش بيكون؟ جيزاني.. يعني لغته نفس لغتنا احنا.. جيزاني.. لكن لما يجيك واحد دوسري واحد قحطاني وواحد عتيبي.. تختلف عنده اللغة.. تختلف اللغة حقو عن عندنا.. يصعب على الطفل على أنو يفهم بسرعة.. لكن إذا كان المدرس من نفس المنطقة حقو بيفهم عليه ليش؟ عشان نفس اللهجة

**Mr Bandar**: it depends on the teacher.. now as I told you I'll be talking about Jazan[22].. if we were in Jazan.. what would our teacher be? Jazani.. so his dialect is the same as our own dialect.. but if the teacher was from other tribes.. their dialects would be different.. so it would be difficult for the child to understand quickly.. but if the teacher was from the same region that the child came from.. he [the child] would understand.. why? because they would speak the same dialect

(Excerpt from the interview data)

One of the participating fathers whose child was attending ECS (Mr Samir) argued that the use of the two varieties in Arabic causes confusion for Arabic-speaking children. He explained that his southern local dialect was different from the one used in Riyadh, where his child (Ibrahim) had lived for almost all his life. His child was surprised when he first heard the southern variety and had difficulty understanding it. Mr Samir added that Ibrahim always asked about the different use of Standard and Local Arabic. He said how his son used to ask him: 'Why do you say this word in this way [Local Arabic] and not in that way [Standard Arabic]?'. Mr Samir also stated that when Ibrahim entered reception, he asked us (his parents) to speak with him in 'the Arabic language' [Standard Arabic].

### 5.7 Language varieties

With regards to language varieties, four issues became apparent from the interview data: 1) all the participating fathers mainly used Local Arabic in the interviews, but that which was used differed from one to another, for each used his local dialect; 2) each father reported that local dialects were used at home (which differed from one family to another according to the region they originally came from); 3) a number of fathers mentioned that Saudi dialects have a number of differences in terms of vocabulary and grammar; and 4) several fathers also pointed out that Standard and Local Arabic differ substantially. In total, eight Saudi and Arabic dialects were used by the interviewees,

[22] Jazan is a city located in the far south of Saudi Arabia, which Mr Bandar was from.

namely: Syrian, Egyptian, Sudanese, Jazani (far south of Saudi Arabia), Shahri (south of Saudi Arabia), Riyadh, Qassimy (north of Riyadh), and Sudair (north of Riyadh). As explained in Section 1.3, because Riyadh is the capital, which is the context in which this study took place, 63% of Saudis who live in the city came originally from other regions of Saudi Arabia, such as the southern and northern parts of the country, mainly in search of work (Alziadan, 2005: 30). Further, 34% of the population in Riyadh have come from neighbouring countries, such as Egypt and Syria (Alzaidan, 2005: 30). Thus, it is quite usual in the Riyadh community that people communicate with each other using different Saudi and Arabic dialects, due to the fact that these are, in general, mutually intelligible to Arabic speakers (cf. Bassiouney, 2009).

Two of the interviewees pointed to the fact that southern local dialects in Saudi Arabia (namely, Jazani and Shahri) differ from the Riyadh dialect in terms of vocabulary, grammar as well as accent. In fact, the distinctions between the Riyadh and southern dialects are relatively similar to those between Scottish English (which is similar to the Jazani or Shahri) and southern English. In some cases, people who speak the Jazani and Shahri dialects to speakers from other Saudi regions (such as the west of Saudi Arabia) might sound like Geordie English to speakers who speak southern English dialects, especially when speakers of these dialects use heavy accents and words that are exclusive to their dialects. Nevertheless, Saudi (and other Arabic) dialects generally share many similar words (cf. Bassiouney, 2009) and thus, they are, as aforementioned, to a great extent, mutually intelligible to their speakers.

One of the fathers (Mr Kamal), who was reported as a primary graduate, mentioned the considerable difference between Standard and Local Arabic, saying that he only spoke the latter. He said that:

كمال: كنت شغال أول.. قدام كنت أشتغل أول في وزارة الإعلام.. [...] في ناس بيتكلموا معاي باللغة العربية ال آ الفصحى.. ما أفهم عليهم.. أقول لخويي إيش يقول؟.. بلغة القرآن الكريم.. أقول إيش يقول؟.. يقول ليه أنت ما تفهم لغة عربية؟ قلت لا والله أنا ما أفهم لغة عربية.. أفهم لغة عامي.. تتكلم معي باللغة العامي أتفاهم معك أما باللغة العربية.. لغة القرآن الكريم هذي ما مارسناها

**Mr Kamal**: I used to work in the Ministry of Media […] some people talked to me in the Arabic language the er alfusha [Standard Arabic].. in the language of the holy Qur'an.. I did not understand.. I asked my workmate what is he saying?.. he replied: why? don't you understand the Arabic language [Standard Arabic]? [I said] no.. I honestly don't.. if you speak to me in ala'amia [Local Arabic] I can answer you.. but I can't answer you in the Arabic language [Standard Arabic].. the language of the holy Qur'an.. because we have not practised it before

(Excerpt from the interview data)

As discussed in Chapter 2, Standard and Local Arabic differ in terms of vocabulary, grammar as well as phonology (Ferguson, 1959) and hence people who have not learned the former cannot understand it.

### 5.8 Attendance at preschool

The majority of fathers with children at SCS (N = 11 out of 13) reported that the children never attended preschool, while five whose children attended ECS (out of 15) indicated that their children had not done so. That is, in total, 16 of the participating fathers associated with either school (out of 28) reported that their children had not attended preschool education, which is consistent with the questionnaire findings. One of the participating fathers (Mr Samir) highlighted the importance of preschool education, saying that his son had learned some basic knowledge of Standard Arabic in this setting, such as the Arabic alphabet and numbers, which had considerably helped him when he started Year One. This parent said that his son was doing very well in Year One; attributing this mainly to his child's attendance to preschool.

The interviewees provided additional information that supplemented the questionnaire data, thereby making them richer. They gave four main reasons for not enrolling the children in preschool:

- Eight of the fathers said that there were no available public preschools near their homes;
- Four fathers said they did not enrol their children in preschool for financial reasons. They said they could have enrolled their children in private preschools but they either could not afford it or thought the government should have provided them with free schools;
- Three of the fathers argued that it was too early for their children to attend preschool at the age of four or five;
- Two of the fathers said that because preschool was not compulsory, they had not enrolled their children to attend it.

## 5.9 Summary

The findings of the follow-up interviews with 28 fathers from the families who completed the questionnaires have been presented in this chapter. The interviews complemented the questionnaire findings by adding more details and providing clarifications regarding the survey data. The questionnaire data and the interview findings converged, i.e. the information provided in the latter generally confirmed what the parents revealed in the questionnaires (see Chapter 4). Similar to the questionnaire findings, all the interviewees reported that Local Arabic was the main language used in communication at home with their children when they were aged between four and five. The interviews revealed that Local Arabic was invariably used in the home, whereas Standard Arabic was used in formal settings/functions.

The fathers' language attitudes in relation to Standard and Local Arabic were explored in the interviews and the key findings were as follows.

- The majority showed positive attitudes towards learning and experiencing Standard Arabic before entering the school system (which is similar to the questionnaire findings).
- The majority of the fathers indicated that Standard and Local Arabic have different functions: Local Arabic is normally used for daily communication, such as talking to children at home, whereas Standard Arabic is generally used for formal situations or functions.
- The participating fathers seemed to hold Standard Arabic in very high esteem: they had positive attitudes towards it and many linked it with the Qur'an.

Despite both the interview and questionnaire data revealing that the majority of parents had positive attitudes towards Standard Arabic, 44.5% of them indicated that they did not read Standard Arabic books to their children before they entered the school system (as explained in the previous chapter). The interview data in the current chapter has provided several explanations for this. Some of the parents (with children at SCS) did not do so because they could not read or their literacy was too weak. Other parents indicated that this could be attributed to negligence on their part and others asserted that

their children were not interested in reading or having Standard Arabic books, which was why they did not buy them and/or read them to their children.

A number of the fathers mentioned the influence of the diglossic situation on children, with one pointing out how the predominant use of Local Arabic in communication makes it difficult for children when they enter primary school because they do not speak Standard Arabic. Another argued that in class, students can have difficulties in understanding some teachers who use dialects that the children are not familiar with, whilst yet another claimed that the use of both Standard and Local Arabic can cause confusion for children. Further, all the interviewees used Local Arabic in the interviews. However, the type used differed from one father to another, in that each used his particular local dialect, amounting to a total of eight. Similarly, each father reported that different local dialects were used at home (which differed from one family to another according to the region of origin).

Sixteen of the fathers (out of 28) reported that their children had never received preschool education, which was consistent with the questionnaire data. The fathers provided four main reasons for not enrolling their children in preschool: some said that there were no available public preschools near their homes; others explained that they could not afford private preschools; a few fathers argued that their children aged between four and five were too young to attend preschool and two parents stated that preschool was not compulsory.

In the following chapter, I present the data concerning students' oral linguistic skills (speaking and listening). In addition, I discuss how these focal skills may be related to preschool language experiences.

# Chapter 6 Children's oral linguistic performance

## 6.1 Introduction

In this chapter, I present data from two language assessment activities (speaking and listening) that took place in two public primary schools in Riyadh. The findings of these activities are presented in this chapter and the questionnaire data (shown in Chapter 4) are examined to determine if there were any differences in the Standard Arabic performances of students who were reported to have been exposed to books in this variety before entering the school system and those who were not. I also examine if there were any differences in Standard Arabic performance between those who were reported to have been enrolled in pre-school and those who were not.

The current study was conducted in Saudi Arabia and Arabic (which is a diglossic language) is the language used in the country (see Chapter 1). The context in which any given assessments take place should be kept in mind by test users, as Bachman and Palmer (1996) rightly point out that 'as test developers and test users we must always consider the societal and educational value systems that inform our test use' (p. 34). The context in which the assessments are conducted can have an influence on the undertaken assessments; it can, for instance, have an impact on the focus and types of tasks to be used, as is explained in Section 6.4.

This chapter is divided into two main parts: Part One discusses the focus, methods and design of the assessments. More specifically, the purpose of the assessments is discussed in Section 6.2, whereas the focus of the assessments and the rationale behind this are explained in Sections 6.3 and 6.4, respectively. A discussion and explanation of the assessments' designs follow in Section 6.5. Information about the participants is provided in Section 6.6. The settings and administration of the assessments are explained in Section 6.7. Section 6.8 describes the analytic steps that were followed to yield the findings of the assessments. In Part Two, the assessment data are presented. The findings on students' performances in the storytelling activities are discussed in Section 6.9, and Section 6.10 follows with consideration of two salient instances of students' language use in the storytelling activities. The outcomes of the listening comprehension activities are shown in Section 6.11. Next, the findings in relation to the performance in the language assessments against the background of the preschool

exposure to Standard Arabic books, and students' performances in this variety against the background of preschool enrolment are presented in Sections 6.12 and 6.13, respectively. A summary of the main findings is provided at the end of this chapter (Section 6.14).

## Part One: Focus, methods and design of the assessments

### 6.2 Purpose of the assessments

The most common distinction, in relation to assessment purpose, is usually made between achievement[23] and proficiency assessments (McNamara, 2000: 6). The assessments that were carried out in this study fall into proficiency assessments, which are defined as assessments that measure 'a person's language ability (however this is understood), irrespective of how this ability has come about' (Allison, 1999: 80). In addition, while the aim of other assessments is to promote learning, the assessment tasks of the current study were conducted to tap into students' abilities in speaking and listening with regards to Standard Arabic. Developing a test includes 'a design stage, a construction stage, and a try-out stage before the test is finally operational' (McNamara, 2000: 23). McNamara (2000) points out that this may 'suggest a linear process' while in fact designing a test is 'a cycle of activities' (p. 23). These different stages of developing assessment tasks are discussed in the following sections.

### 6.3 Focus of the assessments

As aforementioned, the assessments that were conducted in the current study were focused on the participating pupils' use of Standard Arabic. Bachman and Palmer (1996) define a construct as 'the specific definition of an ability that provides the basis for a given test or test task and for interpreting scores derived from this task' (p. 21). Buck (2001) states that 'when we make a test, we make it for a particular purpose and for a specific set of test-takers, and those form the starting point for test development'

[23] 'Achievement tests are associated with the process of instruction', for instance, 'end of course tests' (McNamara, 2000: 6).

(p. 94). Buck (2001) points out that the first stage of developing a test is to define the construct/s clearly. The defining of the construct/s helps test developers to understand the target ability to be assessed and to develop a suitable task/test for this purpose (Bachman and Palmer, 2010). The construct is important at both the theoretical and operational level because it represents what test developers are trying to measure, and thus, forms the basis for interpreting the yielded test scores (Bachman and Palmer, 1996; Buck, 2001).

The assessments carried out in the current study were guided by two particular constructs, each of which will be specifically defined in this section, with the first being focused on listening comprehension. The construct for listening comprehension in this assessment is to obtain insights into a child's ability to understand the Standard Arabic elements in the spoken language through listening to a short story designed for children. Bachman and Palmer (1996: 18) note that test developers designing a task should keep in mind 'a specific language use domain (i.e. a situation or context in which the test-taker will be using the language outside the test itself)'. With respect to this, the target language use domain is listening to the type of Standard Arabic (short stories in this variety) that is used for children in educational settings, which Year One children are likely to encounter in the classroom. This linguistic ability is consistent with the aims and objectives of the Standard Arabic module that Year One students learn at school (see Section 6.4).

Listening comprehension can be generally defined as 'an active process of constructing meaning… by applying knowledge to the incoming sound' (Buck, 2001: 31). McKay (2006) contends that 'listening plays an important role, not just in language learning, but in learning itself' (p. 207). MacKay (2006) remarks that 'listening is more difficult to assess than speaking because it is "invisible" and has to be assessed indirectly' (p. 207). In listening tasks, 'there should be a "product"' to show evidence of children's abilities to understand what they have heard, such as drawing a picture or answering comprehension questions (McKay, 2006: 208). In order to obtain evidence of children's abilities to understand the Standard Arabic input they listened to, I chose a task that required 'responding to a series of comprehension questions' (McKay, 2006: 213), in which the children listened to a short story in Standard Arabic (told by the researcher to the whole class in the pupils' classrooms) and then they answered five comprehension

questions about it (full details of the assessment's design are provided in Subsection 6.5.2). The connection between such a task and the target construct is demonstrated in Subsection 6.5.2.

The second assessment was focused on speaking. The construct for speaking in this assessment is to tap into a child's ability to speak using Standard Arabic to describe/talk about a given topic in the classroom (in an educational setting). To obtain the necessary data, I used storytelling activities in a one-to-one setting in which each child was given a range of pictures and then asked to talk about them in Standard Arabic (see further details on the assessment design in Subsection 6.5.4). The construct for speaking is consistent with the aims and objectives of the Standard Arabic module being learned at school by Year One students (see Section 6.4). The relationship between such a task (storytelling) and the second construct is discussed in Subsection 6.5.4. It should be noted that, in addition to the storytelling activities, samples of students' spoken language use were also collected in a naturally occurring context through the use of classroom observation, which will be discussed in Chapter 8.

## 6.4 Rationale for the focus of the assessments

Two primary reasons support the rationale behind the focus of the assessments: 1) the outcomes of the assessments are to be connected with the questionnaire data to explore the relationship between the children's performances in Standard Arabic and preschool language experiences, and 2) the constructs for the assessments in this study are consistent with the curriculum goals.

As explained in Chapter 2, a number of published studies in the Palestinian context (e.g. Iraqi, 1990; Abu-Rabia, 2000) involved examining the relationship between preschool language experiences and children's listening and speaking skills when they start primary school. For example, Iraqi (1990) showed that exposure to Standard Arabic before Year One had a positive influence on an experimental group that was exposed to this variety for 15–20 minutes a day for five months during the preschool period, as the group members improved their skills in this variety in terms of listening comprehension and storytelling more than the control group that did not receive such exposure. In the

current study, these two focal skills (listening and speaking) were assessed in a different context (a Saudi context) to examine any connection between children's speaking performances as well as their listening abilities and their preschool language practices and experiences (which were explored through the use of the questionnaires, see Chapter 4).

The constructs for the assessments in this study are consistent with the curriculum aims and objectives. Standard Arabic is one of the key modules that students learn in Year One (as explained in Chapter 1). The module focuses on teaching Standard Arabic in relation to the four linguistic skills (listening, speaking, reading and writing). It has two student textbooks: one covering three units is taught in the first term, and the other containing 5 units in the second term. In each of the two textbooks, the aims and objectives of the curriculum in relation to the four linguistic skills are set at the beginning of each unit. With respect to listening, the Standard Arabic textbook (term 2) states that the target abilities related to listening include the ability to understand the general meaning of the Standard Arabic audio text (mainly stories) and the ability to understand specific information conveyed by this text, which could be indicated by the ability to link the characters to the events that occurred in the stories (Ministry of Education, 2014: 98). As for speaking, the textbooks taught in the first and second terms specify two major aims, namely: 1) the ability to describe orally the content of the pictures in Standard Arabic, and 2) the ability to tell a story orally in this variety about the events of a pictorial story (Ministry of Education, 2014: 60).

## 6.5 Designs

### *6.5.1 Task specifications*

Davidson and Lynch (2002: 20-26) highlight a number of task specifications that should be determined before writing/designing the test items and tasks, which serve as a blueprint that guides test developers during writing and designing the tests. They point out to four main components of test specifications, namely: general description (GD), prompt attributes (PA), response attributes (RA), and the sample item (SI). These components are discussed in this subsection and then used (in the following subsections) to explain how the tasks were designed in the current study.

The GD pertains to the focus and purpose of the task and it includes ‘a detailed description of what is to be tested’ (Davidson and Lynch, 2002: 20). The GD allows ‘test writers to construct items or tasks that are measuring the same thing, and conveying a clear sense to all test users of what that thing is’ (Davidson and Lynch, 2002: 20).

PA is related to the quality and characteristics of what will be given to the test-takers as ‘prompting’ to elicit particular responses from them in order ‘to demonstrate their knowledge or ability in relation to the criterion being tested’ (Davidson and Lynch, 2002: 22). In other words, as Davidson and Lynch (2002) put it, PA is ‘what will be given to the test-taker. As such, it entails the selection of an item or task format, such as multiple-choice [items]’ (p. 22). PA should ‘lead to a relevant “response”’, which means that ‘a clear connection needs to be maintained between [the] prompting and what is being tested’ (Davidson and Lynch, 2002: 23). The PA includes the instructions and directions (of how the test-takers will respond to the test items) as well as the item format itself (Davidson and Lynch, 2002: 23). RA is associated with how the test-taker will provide the answer, for instance, the examinee will select only one correct answer from the three alterative options displayed in the test item (Davidson and Lynch, 2002: 25). Davidson and Lynch (2002) explain that PA and RA are interrelated and overlapping.

The SI ‘establishes the explicit format and content patterns for the items or tasks that will be written from the spec’ (Davidson and Lynch, 2002: 26). In other words, the SI reflects the kind of task the specifications (GD, PA and RA), as a whole, should produce. An example of an SI would be: you should first listen carefully to the story that will be told by the teacher, and then you will be asked to answer five questions, in each question there are three choices in which you only tick one correct answer. In the following subsections, I explain how the assessment tasks were designed including the components of the test specifications highlighted by Davidson and Lynch (2002), and how the tasks were related to what was being tested.

### *6.5.2 Design of the listening comprehension tasks*

The PA took the form of multiple-choice questions. Each test item[24] contained a statement or question followed by three options. The RA was in the form of choosing only one correct answer by putting a tick (or cross) in a box next to the correct option (see an example on p. 128). In such a task, the test-takers (in their classrooms) listened to a short story in Standard Arabic (told by the researcher to the whole class) and answered five comprehension questions about it (the full task specifications used for listening comprehension are provided in Appendix 15). The relationship between such a listening task and the first construct (Standard Arabic listening ability) is that the participating students would demonstrate their understanding of the Standard Arabic input (the story they had listened to) by putting a tick or cross against a multiple choice item.

Buck (2001) states that comprehension questions is 'probably the most common task used to assess listening comprehension' (p. 134). Such a listening task was carried out because it could provide evidence of children's listening ability in a fairly efficient way, in that I could assess a relatively large number of students at the same time (Berry, 2008: 62). In addition, assessing listening abilities through listening to stories (that were designed for children) was expected to attract the pupils' attentions, and therefore, likely to engage them in the activities. The listening comprehension tasks in this study were paper-and-pencil tests, for which test-takers were required 'to respond in writing in a standardized test environment where the content of the test papers, administration procedures, and marking criteria are same for every candidate' (Berry, 2008: 61). Paper-and-pencil tests are typically used to assess receptive language understanding, namely, listening and reading comprehension (McNamara, 2000: 5).

Before developing the comprehension questions, I first searched carefully for stories in Standard Arabic to be read out loud to the children and then to ask them to answer questions about it. In order to select stories that suited the purpose of the current study, I searched thoroughly Saudi primary school coursebooks and Standard Arabic storybooks

[24] 'A test item is the part of the test that requires a scorable response from the test-taker' (Buck, 2001:61).

designed for children. Four major criteria were set out to select the stories in the listening activities, which were as follows.

- Stories in Standard Arabic that suit children of ages six and seven. Snow and Oh (2011) and McKay (2006) emphasise that, when assessing children, assessors should take children's age into account. Thus, I carefully searched for stories designed for six or seven-year-olds that are not linguistically demanding (texts that contain simple statements and common Standard Arabic words), easy to understand, and seem to attract children. McKay (2006) stresses that, for listening tasks, 'the text and questions should be very carefully chosen to ensure that children are able to deal with the cognitive load [and] the literacy requirements' (p. 213).
- Stories that are culturally appropriate (Mckay, 2006: 213). For example, stories about animals that children in Saudi Arabia are likely to be familiar with, such as camels or cocks.
- Stories written in a narrative form. Buck (2001) points out that narratives are appropriate for listening comprehension. 'Most narratives lend themselves well to short-answer comprehension questions' (Buck, 2001: 204).
- Stories that are reasonably short (stories to be told in less than 2 minutes). McKay (2006) states that long texts may make the tasks difficult for the children to understand.

I initially selected four texts that met the criteria, which were approved by two experienced Year One teachers to be suitable for Year One students[25]. After the pilot study, two of these texts[26] were chosen (as is discussed in Subsection 6.5.3; the texts are provided in Appendices 16 and 17).

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[25] I am deeply grateful to Mr Mohammad (in ECS) and Mr Khalid (in SCS), who have long experience as primary school teachers (over 20 years) for their advice and help in designing the language assessment activities (storytelling and listening).

[26] Every effort was made to choose stories that the students were not familiar with. Before I chose the stories to be used in the listening tasks, I did some background research and checked with the children's teachers to ensure that the stories are not used in the school curriculum and had not been used by the teachers before with the children. In addition, in each class, I asked the students whether or not they had come across the stories that I was going to tell them and it turned out that they had not done so.

The children's literacy skills (reading and writing) were taken into account when designing the test content. McKay (2006: 188) points out that test developers should not use 'written text as a basis for an oral assessment task' or ask children to respond in writing in such tasks, when their literacy skills have not yet been developed. According to three of the children's teachers (in ECS), Year One students are in the early stages of learning Standard Arabic. They are learning the Arabic alphabet and their literacy skills are yet to be developed. In order to make a test that suited the children's literacy abilities, they were not required to provide answers in writing. Instead, the test items (10 questions) were in multiple-choice format, for which they had to choose (tick) one correct answer (out of three choices; please see Appendices 18 and 19). Seven of the items (out of 10) were word-based multiple-choice format (i.e. questions and choices included only written words with no visuals; see for example question 1 in Appendix 19), and the remaining three items contained words and visuals in multiple-choice format, for example (Question 1 in Story One; Appendix 18):

1. The fox was looking for…

☐ Water

☐ A tree

☐ Food

The reason behind including two types of multiple-choice format in the tasks (choices with visuals and the others without) is because the tasks were designed at two different levels of difficulty: the items with no illustrations were more difficult than the other items.

Van Dijk and Kintsch (1983) identify two types of questions: global, in which test-takers need to look for the main idea of the text or to draw a conclusion and local, in which those being assessed are asked to locate specific information or understand the meaning of a particular word. Van Dijk and Kintsch (1983) point out that these two types of questions are related to each other, in that local information helps in the understanding of the global meaning. The designed listening tasks in my study

contained these two types of comprehension questions (which are consistent with the curriculum goals, see Section 6.4). An example of a global question is ‘At the end of the story, did the fox’s plan work?’ (see Q5 in Appendix 18), while the question ‘What was the colour of the cock in the story?’ falls into the local questions category (see Q2 in Appendix 19). Moreover, the questions of the tasks ‘ask for information in the same order in which it occurs in the passage’; because questions that do not follow the same order in the text might confuse the test-takers (Buck, 2001: 138), given their young age.

The listening task was designed such that I read the questions aloud to all the students and asked them to answer. The questions were numbered, so that they would easily know what question was being read. In order to facilitate the process in relation to answering the questions for the children, all five questions were written on a sheet of A4 paper with a font size of 18 and a horizontal line was drawn between each question (see Appendices 18 and 19). Further, because the children were in the early stages of learning Standard Arabic, it was deemed appropriate to read the story twice (in each task). Buck (2001) states that ‘playing the text twice is a useful way of making difficult tasks easier’ (p. 170).

One of the important issues discussed in designing listening comprehension tasks is whether the questions should be given to test-takers before or after listening to the text. Buck (2001) points out that ‘most scholars recommend giving the questions before listening’ (p. 137). However, Sherman (1997) argues that providing a list of questions out of context might not be effective as the test givers might hope because the test-takers can usually make little sense of them until they are put in context. Sherman (1997) has shown that providing preview questions is effective and improves the listeners’ results when the questions are provided after listening to the text once, but before hearing the text for the second time. On this basis, it was decided to give the children the preview questions after hearing the story for the first time, but before listening to the repetition, for two main reasons: 1) as Buck (2001) argues, ‘in virtually all real-world listening situations, listeners know why they are listening and what information they need to get from the text’ (p. 137), and 2) to make sure to assess comprehension rather than memory (Ur, 1984: 4). In other words, if the children listened to a text containing different types of information (without any prior knowledge of what the questions are about) and are then asked about specific parts of that text, they

might forget some of the answers. However, when the attention is focused on the questions before hearing the text, this is likely to help the children, who comprehended the text, to remember the answers.

### *6.5.3 Pilot study of the listening comprehensions*

Piloting of the listening tasks took place at WCS (the children at this school did not take part in the main study). One class in WCS, which comprised 31 Year One students, participated in the trial. The children performed four listening comprehension tasks. I first explained how each task worked. For each of the four tasks, I read a short story in Standard Arabic (which lasted for less than 2 minutes). After reading the story for the first time, I wrote the five questions on the whiteboard and read them aloud to the whole class. I then read the story again and asked the students to answer the five comprehension questions. The outcomes of the pilot study revealed the following.

- Four tasks (stories) appeared to be too much for the students to perform, as the children seemed to be tired and to lose focus after the second task. The pupils during the first and second stories seemed relatively excited and interested in hearing the stories as well as performing the activities. Hence, it was decided to use only two tasks in the main study.
- In the try-out tasks, I only read the questions out loud to the students (without reading the choices) and asked them to answer. I then asked students who were not able to read the choices (or needed help with reading) to raise their hands and a noticeable number of the students did so for each task. I discussed the outcomes of the piloting with the two experienced teachers and they recommended that I read both the questions and choices to the pupils because as Year One students they were still developing their reading and writing skills. Thus, I decided to read both the questions and choices out loud to all students in the main study as the tasks aimed to assess students' listening comprehension rather than their reading skills, as their reading abilities were yet to be developed (cf. Buck, 2001; McKay, 2006).
- I replaced one of the ten questions with a new one as the initial question turned to be rather unclear (due to the fact that it was long and lacked precision). I also revised the options of another question because they appeared to be relatively difficult; therefore, I made the options shorter and clearer.

- A number of the children did not have pencils in the pilot study; thus, I brought extra pencils with me for the main study, in case some students did not have ones.

### *6.5.4 Design of the storytelling task*

The PA in the storytelling took the form of pictures shown to the children in combination with oral prompts and questions in a one-to-one setting. Each child was shown a series pertaining to a connected pictorial story and asked (in Standard Arabic) to talk about it. The RA took the form of oral response, where the students were required to talk about the series of pictures using Standard Arabic. Such a task was associated with the second construct (speaking in relation to Standard Arabic); the pupils would demonstrate their abilities to speak in Standard Arabic by telling a story (or describing the pictures) in this variety. This task can elicit Standard Arabic spoken sample performance because the context in which the task was being carried out encouraged/prompted the students to do so. In the instruction (to the whole class), students were told to use Standard Arabic when telling the story (e.g. you should tell me a story using Standard Arabic such as 'the boy went to school this morning', in which such a sentence was articulated in Standard Arabic; see the full task specifications of the storytelling in Appendix 15).

Storytelling is one of the common methods that can be used to elicit samples of children's language use (McKay, 2006: 198). Such a method 'provides a rich source of data about a child's language use in a relatively natural context' (Gagarina et al., 2012: 6). These activities as a means of eliciting language performance refer to 'stories based on a sequenced set of picture prompts which are given to participants/test-takers to elicit oral language performance' (Tavakoli, 2004: 139). The storytelling activities in my study fit into performance assessments. Through such a method, 'language skills are assessed in an act of communication' and usually used for speaking and writing assessments, in which samples of oral or written language use are gathered from those being assessed (McNamara, 2000: 6). Schneider et al. (2006: 225) identify two ways that can be used for storytelling activities: telling (generating a story spontaneously) and retelling (i.e. the child retells a story that has been presented to her/him). Schneider et al. (2006: 225) point out that both formats are useful and offer different insights about the child's language use. For the current study, it was decided to choose the 'telling'

format, which whilst it is considered more difficult, seems to 'offer the child more freedom to use his/her imagination and thus may better reflect the child's lexis' (Gagarina et al., 2012: 19).

In order to find pictorial stories that were suitable for the goal of the current study, I searched extensively in Saudi primary school coursebooks, children storybooks and pictorial stories. Four major criteria were set out to choose the picture stories in the storytelling activities, which were as follows.

- Akin to what was explained regarding the first criteria for choosing stories in Subsection 6.5.2, the children's age was taken into account. I searched for pictures that represent topics or events that are suitable for six and seven-year-old children, in that I looked for pictures that were easy to understand, appeared to attract children and not linguistically demanding. For instance, pictures that depict simple and common events that children are likely to be familiar with, such as pictorial stories about children playing football or with their toys. McKay (2006: 188) points out that the 'topic' in oral assessment has an influence on children's performance; it 'can make the task easier or more difficult'. Therefore, this issue (the influence of the topic on the task) was taken into consideration when choosing the pictures.
- Pictures that were culturally suitable. For example, I avoided using story pictures containing pictures that were culture-specific or not commonly known in Saudi culture, such as pictures of a 'Christmas tree' or 'Santa Claus', because children in Saudi Arabia might not be familiar with such pictures, and thus, it would be difficult for the children to tell a story about them.
- 'Structured pictures', which depict connected events, with one event leading to another to form a narrative. This type of pictures was chosen because a number of previous studies (e.g. Meyer et al., 1980; Carrell, 1985; Tavakoli, 2004) have shown that structured pictorial stories help test-takers to understand and perform better than unstructured pictorial stories (i.e. separate and unconnected pictures that do not form a narrative). In other words, with structured pictorial stories, these pictures are easier for children to understand, and therefore, appear to help elicit more responses from them.
- Picture stories that have a reasonable length (five pictures in each story).

After consultation with my supervisors and the two experienced Year One teachers, I selected three series of pictures that met the criteria (see Appendix 20), which were taken from three different children's storybooks. The pictures were laminated and each series was put in an envelope, with each story consisting of five pictures.

### *6.5.5 Pilot study of storytelling*

The storytelling tasks were piloted in order to find out whether they were functioning in terms of eliciting samples of students' spoken language performance. The tasks were also tried out to explore any issues arising from a pilot study, in relation to both the children and the researcher, such as difficulties with the task, time needed for the task, and whether the three series of pictures were suitable for children of the chosen age range.

The piloting of the storytelling was conducted at the same school where the listening trials took place (WCS) and 10 Year One children participated in a one-to-one setting. The activities took place in the participating children's classroom. I explained to the pupils how the task works and then I asked, 'Who would like to come and tell me a story?', to find out who were willing to participate, and out of the 31 children in the classroom, I chose 10 students, one at a time, who were happy to take part in the activities. At the beginning of the task, I asked each child, using Standard Arabic, to tell me a story about one of the three sets of pictures and listened to their stories without asking any prompt questions. The pilot study revealed the following.

- All the 10 students appeared generally to understand the Standard Arabic language I used.
- After listening to the audio recordings of the pilot study, I noticed that a number of the children seemed relatively unfocused and had long pauses (more than four seconds) whilst telling their stories. Hence, after consulting the two experienced teachers, it was decided it would be better to use prompts, such as (what happened next or why?), in order to encourage the students to speak more and be more focused.
- The pilot study indicated that the chosen pictures were appropriate.

- It appeared that one-minute preparation was enough for the children to look at the pictures and have a general sense of what was the story about before they told their versions.
- The classroom in which the piloting took place was relatively noisy during the storytelling activity, so I made sure to avoid such an issue in the main study.
- Based on the pilot study, I was able to estimate an approximate time needed for each student (3-5 minutes), and thus this helped inform me of a suitable time for the main study.

## 6.6 Participants of the main study

The number of children who participated in the listening comprehension activities was 109 Year One male students (6 classes; three in ECS and three in SCS), while 96 also participated in the storytelling activities (see Table 6.1). It should be noted that the participating children in the language assessment activities were also involved in the questionnaire data presented in Chapter 4 (their parents filled out questionnaires about the types of Arabic the children had experienced before entering the school system).

Table 6.1 Number of the participating children in SCS and ECS

| | SCS | ECS | Total |
|---|---|---|---|
| **Listening comprehension** | 43 | 66 | **109** |
| **Storytelling activities** | 36 | 60 | **96** |

## 6.7 Setting and administration

### *6.7.1 Listening tasks*

Two listening tasks were conducted in each of the six classes (three in SCS and three in ECS) in the children's classrooms. The students' desks were set in straight rows (see Figure 6.1) and there was a space between each student to limit the possibility that they might copy each other's answers; it was also stressed to them not to do so. Their teachers were present during the activities to help keep them on task and quiet. The listening activities were carried out, in each class, as follows.

1. At the beginning, I explained to the children how the task works and presented illustrative examples, utilising a projector[27], to show the whole class how the test works and how to choose the answers. I then listened to any questions they raised.
2. Subsequently, I read the story in a loud and reasonably slow way but not 'unnaturally so' (Buck, 2001: 169), in order to help students follow what I was saying. McKay (2006) points out that 'fast speech and long stretches of input may hinder understanding' (p. 207). Indeed, these two issues (speech rate and long texts) were taken into consideration. As explained in Subsection 6.5.2, one of the criteria for choosing the stories was to select texts that were reasonably short and suitable for six or seven-year-olds. Further, each story lasted for less than two minutes.
3. After reading the text for the first time, I wrote the five, aforementioned, questions on the whiteboard and read them aloud to the whole class, in order to focus the students' attention (Sherman, 1997).
4. Next, I read the story again.
5. I then distributed the test sheets and read the questions along with the options out loud to the whole class.
6. In relation to the time allotment, this was sufficient so as to permit all the children to complete the whole task.
7. When the students had completed the task, I collected the test sheets (of the first task) and moved on to the other story (for which I performed the same procedure from step 2 to 6).

[27] The projector did not work in one of the classes in SCS, so I used the whiteboard to explain to the students how the task worked.

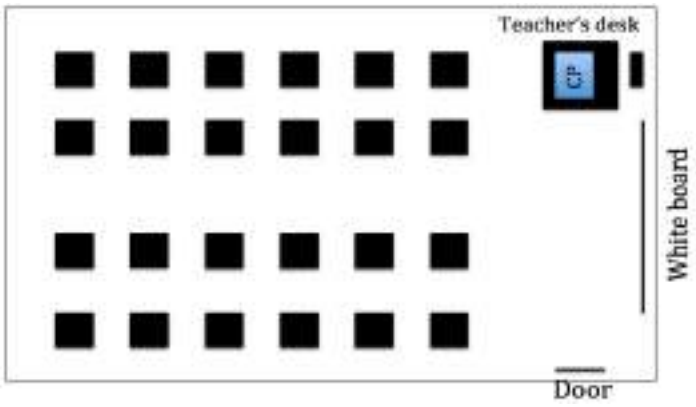


Figure 6.1 Typical floor plan of the classroom

### *6.7.2 Storytelling activities*

The participating students took part in the storytelling activities in the familiar setting of their classrooms. Familiarity with test settings appears to have a positive effect on test performance (cf. Bachman and Palmer, 1996: 48). In order to ensure that the classes were ready for the storytelling activities, a number of steps were taken (in an arrangement with the children's teachers) before the assessments took place.

- The participating students in each class were divided into two groups (each containing half of the respective class, from 8 to 12 students) to help keep the class quiet and manageable[28]. For each class, one of the two groups stayed in the classroom and the other went to the school library. Once the first group had finished the assessment, they then went to the library, with the other group returning to the classroom.
- Desks were rearranged so that students who stayed in the classroom sat at the back of the classroom (see Figure 6.2).
- Students who stayed in the class were given writing or mathematical exercises to do in order to keep them busy and quiet during the assessments, for which I invited each student to participate one at a time.
- The students' teachers were present during the assessments to give out the above-mentioned exercises, check on students to see how they were doing and to ensure that they remained quiet.

[28] On the day of the storytelling activities, one class in SCS comprised only 12 students and was therefore not divided into groups.

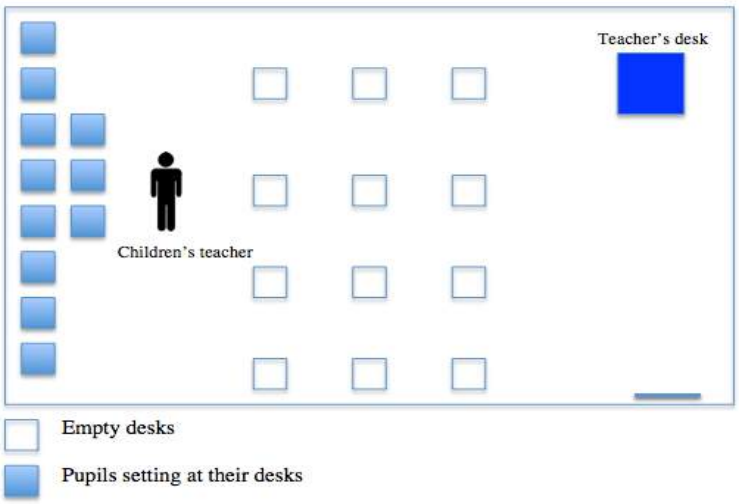


Figure 6.2 The classroom where the storytelling activities took place

I was sitting in front of the class at the teacher's desk (see Figure 6.2) and asked the students to come forward one at a time. As aforementioned in Chapter 3, the storytelling activities took place after the classroom observations[29] (which were carried out at the same two focal schools), and therefore, I was relatively familiar to the children. That is, they knew my name as I had attended a number of their lessons (over a two month period) and had talked to a number of them. The fact that I was a familiar face to the children was positive, for as McKay (2006: 187) states 'strangers may frighten some young learners, especially if the stranger is (for example) big and imposing or different' and thus, this can discourage the children from talking.

In each class, as stated earlier, I first explained to the whole class how the activities worked and gave them illustrative examples of this. At the beginning of each session, I told each child that I would like him to tell me a story about one of the series of pictures. In order to ensure that the pictorial stories catch the interest of the children, each child was asked to choose one of the three series to tell a story about. Once a child had chosen one of the series, he then had one-minute of preparation time to look at the all pictures and get a general sense of what the story was about before he told it. Carpenter et al. (1995) recommend that children in storytelling tasks should look at the

[29] The classroom observation data will be discussed in Chapters 7 and 8.

entire sequence of the story pictures before telling their stories so they can get to know that they are connected. Otherwise, 'flipping through the pages [encourages] the children to treat each picture like a separate unit' instead of telling a connected story (Carpenter et al., 1995: 167). The children were looking at the pictures, one picture at a time, while they were telling the stories to the researcher. The participants' performances were audio recorded and each took between two and four minutes to tell the story.

The instructions (as well as the prompts and questions) were given in simple Standard Arabic (i.e. without using complex statements nor a wide range of vocabulary) so as to encourage students to use Standard Arabic. However, if a child seemed not to understand, this was recognised from the child's responses, such as a long silence or facial expressions, I then switched to Local Arabic to help him to understand. In addition, based on the pilot study, I decided to use prompts to encourage students to produce more utterances. Examples of the prompts used were as follows:

- Before the first picture (such as saying 'I would like you to tell me a story about these pictures');
- When moving on to the next picture, such as saying 'what happened after that?';
- I used questions such as (why) to elicit more responses from the children. For example, when a child said 'the boy is crying', I asked 'why is he crying?'.

### 6.8 Analytic steps

The purpose of gathering the language assessment activities was to explore the students' oral linguistic abilities and their relation to preschool language experiences. In order to achieve this goal, the language assessments activities were analysed using a number of analytic procedures. More specifically, the findings related to the storytelling activities (that are presented in this chapter) were yielded following six analytic steps.

1. All the audio recordings of the storytelling activities were carefully transcribed verbatim in Arabic (see Appendix 21 for examples of the stories told by the children of my data).
2. This was followed by listening to all the audio recordings and reading the transcripts in order to familiarise myself with the data. During this stage, I took

notes on the salient issues related to children's language use that appeared in the data, such as the difficulties in pronouncing several consonants sounds (see Section 6.10).

3. Word-count analysis was then performed to explore the frequencies of different types of Arabic used by the participating students and for the purpose of calculating the percentages of Standard and Local Arabic in the students' stories. For example, if a student told a story using 100 total words, 20 words in Standard Arabic and 80 in Local Arabic, then 20% of the story was in the former variety (and 80% was in Local Arabic). As explained in Chapter 2, Standard and Local Arabic considerably differ in terms of vocabulary, phonology and grammar, and therefore, it was relatively easy to distinguish the difference between the two varieties in the students' stories. The criteria for determining whether an element of the utterances is part of Standard or Local Arabic were partly based on Eid's (1988) guidelines (see Appendix 7).
4. In order to increase accuracy with regards to transcription, word-count analysis and identifying Standard and Local Arabic words, based on the work of Burnard (1991), ten random transcripts were checked against the audio recordings by another person who was undertaking a PhD in applied linguistics and had a good knowledge of Standard Arabic as well as being familiar with transcription. I asked the colleague to transcribe ten random recordings (five each from SCS and ECS) and to conduct a word-count analysis using the criteria outlined in Appendix 7. Then, the analysis carried out by the colleague and mine were compared and discussed. My colleague stated that the criteria used to distinguish the difference between Standard and Local Arabic were suitable. In general, our analyses were similar, except for a few words that were identical in both Standard and Local Arabic. These words were Standard Arabic words, which are commonly used in Local Arabic (loanwords), such as the word *qina'a* 'mask'. My colleague and I agreed that the context determines whether such words are considered Standard or Local Arabic. An illustrative example would be the use of words that have the same pronunciation and commonly used in both English and French. If a speaker was speaking in English and used a word that is used in French (e.g. déjà vu), it would be considered English in this context. If another person was speaking in French and used the same word (déjà vu), it would be considered a French word.

5. Next, all stories told by the pupils were categorised according to the varieties of language used. For instance, the stories that were told entirely or mainly in Local Arabic (where this variety constituted no less than 84% of the total speech) were grouped in one category, while the stories told entirely or mainly in Standard Arabic (where it constituted no less than 86% of the total speech) were grouped together in another category. Illustrative examples of the language as used in each category are presented in each relevant section of this chapter.
6. As explained in Chapter 4, for analytical and procedural purposes, each of the returned questionnaires (in SCS and ECS) had the children's names in order to link the questionnaire data with other sets of data (such as the language assessments). Based on the questionnaire data, the participating students were divided into two groups (those who were reported to have been exposed to Standard Arabic books before entering school and those who were reported not to have done so) and an independent-samples *t*-test was conducted to examine the differences in student performance, according to which of these groups they belonged to (more details are provided in Section 6.12). In addition, another independent-samples *t*-test was performed to determine whether any difference existed in students' storytelling performance, according to whether a given student was reported to have enrolled in preschool or not on the questionnaire data (see Section 6.13).

In terms of the listening comprehension data, the following steps were taken.

1. The students' answers were marked and given scores on a scale of 0 to 10.
2. The students' listening scores were then entered into SPSS (Version 20).
3. I crosschecked the scores entered into SPSS and the scores for each paper in order to ensure accuracy and correct any possible entering errors.
4. Descriptive statistics about the listening activities were produced to present a summary of the frequencies of the students' scores in the listening comprehension tasks.
5. Similar to the process for the storytelling activities (step 6), the outcomes of the listening assessments were linked to the questionnaires. Based on the questionnaire data, the participating students were divided into two groups (those who were reported to have been exposed to Standard Arabic books before

entering school and those who were reported not to have done so), and an independent-samples *t*-test was conducted to examine any difference in the listening scores between these groups. Another independent-samples *t*-test was carried out to investigate any difference in students' scores, according to whether students had or had not been enrolled in preschool.

## Part Two: Assessment outcomes

### 6.9 Performance in storytelling

Having analysed each story told by the participating children, they were grouped into three categories according to the varieties of language used, namely: Local-Arabic-dominant, Standard-Arabic-dominant, and Mixed Arabic. The findings regarding these three categories are presented and discussed below in detail, with examples.

#### *6.9.1 Local-Arabic-dominant category*

The children's stories that fit into this category share one primary characteristic: Local Arabic[30] is the predominant type of Arabic used in the stories told by the participating children (in each story, this variety comprised no less than 84%; see Table 6.2). As shown in Table 6.2, 81 students (out of 96) used Local Arabic mainly or entirely when they told their stories. Notably, 41 used only Local Arabic when telling their stories.

Table 6.2 Number of students' stories that fall into the Local Arabic category

| Percentage of Local Arabic in each story | No. of students' stories in SCS | No. of students' stories in ECS | Total no. |
|---|---|---|---|
| **100%** | 20 | 21 | 41 |
| **92–98.2%** | 7 | 18 | 25 |
| **84–87.3%** | 2 | 13 | 15 |
| | | | Total no. 81 (out of 96) |

[30] The data show that the Local Arabic that was used by the participating students in the storytelling activities differed from one child to another, with each child using his own local dialect, such as Riyadh and Jazani dialects.

Extract 6.1 shows a characteristic example of the language used by the 41 students who used Local Arabic as the only type of Arabic when told their stories. In this extract, one of the participating children (Ahmed) talked about the pictures shown in Figures 6.3 and 6.4 using only Local Arabic (he used 45 words in total, all of which were words in that variety).

**Extract 6.1** An example of a story told entirely in Local Arabic (part of a story told by Ahmed in SCS)

ب: في البداية هنا ماذا يحدث؟
1 R: at the beginning what is happening here?
ط: يلعبون بالألعاب وأمهم تشرب عصير
2 S: they're playing with the toys and their mother is drinking juice
ب: ممتاز.. ماذا حدث بعد ذلك؟
3 R: excellent.. what happened after that?
ط: بعدين تضاربوا
4 S: after that they were fighting
ب: أمم
5 R: er
ط: بعدين أم وقفت الولد عشان يطق.. لا يطق أكبر منه
6 S: after that mother stopped the boy because he is hitting.. so he does not hit who is older than him
ب: أحسنت.. لماذا يتضاربون؟
7 R: excellent.. why they were fighting?
ط: لأن الصغير طق أكبر منه
8 S: because the little [boy] hit the older one

Transcription keys[31]:
Underlined words/sentences are in Standard Arabic.
.. = Short pause (two seconds or less).
…= Long pause (three seconds or more).
() = Unclear utterance.
? = Used at the end of sentence/s to indicate a question.
R: Researcher
S: Student

[31] The transcription key applies to all the extracts in this chapter.

Figure 6.3 One of the pictures used in the storytelling activities (Barakish and Mankar, 2013a)

Figure 6.4 One of the pictures used in the storytelling activities (Barakish and Mankar, 2013a)

The remaining 40 students in the Local-Arabic-dominant category used this variety as the main type of Arabic (where Local Arabic comprised at least 84% of the total speech of each story) and occasionally used some Standard Arabic individual words or sentences. Extract 6.2 shows an example of one of the students (Salim), in which he used 71 words in total, nine of which were Standard Arabic words (which constituted 12.7% of his total utterances). In his story, Salim switched to Standard Arabic individual words (e.g. lines 3 and 9) and also used only one full sentence in this variety (see line 7).

**Extract 6.2** An example of a story told mainly in Local Arabic (part of a story told by Salim in ECS)

ط: تحاربوا
1 S: they were fighting
ب: أمم.. لماذا؟
2 R: er.. why?
ط: عشان اللعبة انكسرت.. كسرها أخوه
3 S: because the toy broke.. his brother broke it
ب: أحسنت
4 R: excellent
ط: وأمو قالت لو: خلا خلاص لا تتحاربوا أنتو أخوان
5 S: and his mother told him: stop fighting you are brothers
ب: يا سلام.. جميل.. طيب.. بعد ذلك؟
6 R: nice.. good.. okay.. after that?
ط: ذهب ها يبكي في غرفته
7 S: he went er to cry in his room
ب: لماذا؟
8 R: why?
ط: عشان اللعبة كسرها أخوه
9 S: because his brother broke his toy

### *6.9.2 Standard-Arabic-dominant category*

Only three students' stories (out of 96) fall into the Standard-Arabic-dominant category in which the percentage of that variety was no less than 86% in each story (see Table 6.3). These stories were told by three students who were attending SCS.

Table 6.3 Students' stories that fall into the Standard Arabic category

| Pseudo name | Total no. of words used in the story | No. of Standard Arabic words used | No. of Local Arabic words used |
|---|---|---|---|
| **Omar** | 60 | 55 (91.7%) | 5 (8.3%) |
| **Nassir** | 36 | 31 (86.1%) | 5 (13.9%) |
| **Ali** | 22 | 22 (100%) | 0 (0%) |

Unlike the Local-Arabic-dominant category, the three stories that fall into the Standard-Arabic-dominant category mostly contained full sentences that were in Standard Arabic. Some Local Arabic words/sentences were found in two of these stories as well. Extract 6.3 provides an example of the language used by one of the three students in the Standard Arabic category. In lines 1, 3 and 9, the child (Omar) used sentences that were completely in Standard Arabic. Omar was mostly fluent in using Standard Arabic, but in some instances he showed hesitation, such as in line 9: 'here.. er.. the ma.. er.. the mask broke'.

**Extract 6.3** An example of the language used in the Standard Arabic category (part of a story told by Omar)

ط: الولد الذي معه القناع يريد أن يخيف أخه

1 S: the boy who has the mask wants to scare his brother

ب: أحسنت جميل جميل كلامك ما شاء الله.. طيب وهنا

2 R: excellent.. your story is interesting interesting.. okay and here?

ط: ثم أخاه أخذ منه القناع

3 S: then [akaho] his brother took the mask from him [the voice was low]

ب: نعم

4 R: pardon

ط: ثم أخاه أخذ منه القناع

5 S: then his brother took the mask from him

ب: ممتاز.. وهنا

6 R: excellent.. and here

ط: لا لا لكن أخيه [الذي] لديه القناع لا يريد أن أخاه ياخذ القناع

7 S: b b but [akihi] the brother [who] has the mask does not want his brother to take the mask

ب: ما شاء الله قصة جميلة.. طيب هنا ماذا حدث بعد ذلك؟

8 R: good.. nice story.. okay.. here.. what happened next?

ط: هنا.. آ انقطع الك.. آ القناع

9 S: here.. er.. the ma.. er.. the mask broke

ب: أحسنت.. من قطعه؟

10 R: good.. who broke it?

ط:…

11 S: …

ب: أحسنت.. ماذا جرى هنا؟

12 R: good.. what happened here?

ط: بكي الولد لأنه آ انقطع ال قناعه

13 S: the boy cried because the er his mask was broken

Omar's story did contain some grammatical mistakes. For instance, in line 7, 'but the brother [who] has the mask does not want his brother…', Omar left out the word 'who'. In Standard Arabic, the word 'who' must not be omitted in such a sentence (Ibin-Hisham, 2012). Other examples of grammatical errors can be found in lines 3 and 7, in which Omar said aka and aki, respectively, which both mean 'brother' but end with different long vowels. The correct words are ako for line 3 and aka for line 7. As explained in Appendix 1, in Standard Arabic, the word 'ako' can end with one of three different long vowels (a, i or o), depending on its position in the sentence (e.g. subject or object; Ibin-Hisham, 2012). The other two stories that were told mainly or entirely in Standard Arabic did not contain any grammatical mistakes.

### *6.9.3 Mixed Arabic category*

The Mixed Arabic category contains 12 stories that do not fit the previous categories, which were told in both Standard and Local Arabic, in a dynamic and smooth way (see Table 6.4).

Table 6.4 Students' stories that fall into the Mixed Arabic category

| Percentage of Standard Arabic in each story | No. of students in SCS | No. of students in ECS | Total no. |
|---|---|---|---|
| **23–34.5%** | 4 | 7 | 11 |
| **53.8%** | 0 | 1 | 1 |
| | | | Total no. 12 |

Extract 6.4 presents an example of the language used in the Mixed Arabic category. In the extract, one of the students (Majid) told a story about the aforementioned Figures 6.3 and 6.4 using 44 words in total, 13 of which were in Standard Arabic, which constituted 29.6% of his total speech. In lines 1 and 5, the sentences were totally in Local Arabic, while in line 7 the sentence was completely in Standard Arabic. In line 3, Majid used mainly Local Arabic and switched to Standard Arabic words twice. Majid also used a 'hybrid word', which is a word that has features of both Standard and Local Arabic, i.e. he pronounced a Local Arabic word in a way that is similar to a Standard Arabic word, but does not exist in that language (more details on 'hybrid language' will be discussed in Section 6.10).

**Extract 6.4** An example of the language used in the Mixed Arabic category

ط: يلعبون وأختهم يشربون آ تشرب ان عصير.. برتقال

1 S: they're playing and their sister are drinking er is drinking juice.. orange

ب: أحسنت.. ممتاز

2 R: excellent.. good

ط: ولقد "تهاوشوا" وأمهم تمنعهم عشان يتا يضربون يتضاربون

3 S: and they "fought" and their mother stopped them so they do not fi hit.. fight

ب: لماذا يتضاربون؟

4 R: why they are fighting?

ط: عشان الألعاب

5 S: because of the toys

ب: ماذا حدث بعد ذلك؟

6 R: what happened after that?

ط: لقد بكى الفتى

7 S: the boy cried

Transcription key:
"" = The word within quotation marks is "hybrid language" (i.e. contains features of both Standard and Local Arabic; see Section 6.10).

## 6.10 Salient features of students' language use

Two salient features were found in the stories that were told by the participating children, namely: the use of 'hybrid words' and the difficulties in pronouncing several consonants sounds. By way of example regarding hybrid words, suppose someone was learning Italian and wanted to say "brilliant" in that language, they might say "brillianto", which is not a word, because they know that Italian has many words ending in "o". Some of the focal children were using the same device. They knew the correct sounds to use in Standard Arabic, so built on Local Arabic words using Standard Arabic conventions incorrectly, thereby producing words that whilst having features of both Arabic varieties were not real words (see for example Table 6.5). The findings show that 21 of the participating students (out of 96) used these 'hybrid words', which could be referred to as 'children's innovations'. In each story told by these 21 pupils, between one and four hybrid words were used. It seems that these children used these hybrid words because their Standard Arabic words were limited, and hence, they used Local Arabic words in a similar way to Standard Arabic to fill in their lexical gap.

Table 6.5 Examples of hybrid words the participating students used

| Hybrid word | Original word | Notes |
|---|---|---|
| **يَتَهاوشون** /jætæhæwæʃuːn/ [fighting] | يتْهاوشون /jɪthæwæʃuːn/ [fighting] (a Local Arabic word). The equivalent Standard Arabic word is يتشاجرون /jætæʃæjæruːn/ [fighting] | In the first column, the child added the vowel /æ/ to the Local Arabic word twice (after /j/ and /t/). The Local Arabic word does not have these vowels, while the Standard Arabic word does (as shown in the second column). |
| **تُنَاظرهم** /tʊnæziːrʊhʊm/ [watching] | تُنَاظرهم /tnæzɪrhʊm/ [watching] (a Local Arabic word). The equivalent Standard Arabic word is تُشاهِدُهم /tʊʃæhiːdʊhʊm/ | In the first column, the child added the vowel /ʊ/ to the Local Arabic word after /t/ and used the vowel /iː/ after /z/. The Local Arabic word does not have these vowels, while the Standard Arabic word does (as shown in the second column). |

The other noticeable finding is that nine of the participating pupils (out of 96) mispronounced six consonant sounds. The students seemed not to have mastered pronouncing the five first sounds shown in Table 6.6. Two of the students

mispronounced the Standard Arabic sounds /ð/ because in their local dialect (Egyptian and Syrian colloquial) the sound /ð/ is pronounced /z/.

Table 6.6 Mispronounced sounds found in 9 of students' stories

| Mispronounced sounds | Number of students who mispronounced sounds | Examples from their stories |
|---|---|---|
| The Local Arabic sound خ /x/[32] was converted into ح /h/ | 3 | (أخوي) نطقت (أحوي) /ækɔɪ/ [brother] was pronounced as /æhɔɪ/ |
| The Local Arabic sound ق /g/ was converted into د /d/ | 2 | (قال) نطقت (دال) /gæl/ [said] was pronounced as /dæl/ |
| The Local Arabic sound ش /ʃ/ was converted into س /s/ or /θ/ | 3 | (يشوت) نطقت (يسوت) /jɒʃuːt/ [shoot] was pronounced as /jɒsuːt/ |
| The Local Arabic sound ز /z/ was converted into ذ /ð/ | 1 | (تزعل) نطقت (تذعل) /tæzæl/ [unhappy] was pronounced as /tæθæl/ |
| The Local Arabic sound ر /r/ was converted into ل /l/ | 1 | (كسر) نطقت (كسل) /kæsær/ [broke] was pronounced as /kæsæl/ |
| The Standard Arabic sound ذ /ð/ was pronounced /z/ | 2 | (ذلك) نطقت (زلك) /ðælɪka/ [that] was pronounced /zælɪka/ |
| Total no. of sounds is 6 | Total no. of students who mispronounced sounds was 9 (It should be noted that 2 students had difficulties with more than one sound) | |

## 6.11 Outcomes of the listening comprehension

The mean scores of the listening comprehension assessments was 5.11 (SD = 3.09; N = 109). Sixty students (55% of the participating students in both focal schools) had no more than 5 marks (out of 10), while 22.9% of the children (N = 25 out of 109) had no less than 8 (see Appendix 22). The data reveal that there was a noticeable difference between the scores in the two participating schools. That is, 30 students in ECS (out of 66, which constituted 45.4% of the students in this school) had at least 7 marks out of 10 (with 9 students scoring 10 in this school; see Appendix 22), while only 7 students in SCS (out of 43, which comprised 16.4% of the students in this school) had more than 6 marks (see Appendix 22).

[32] The Arabic sound خ does not have an equivalent in English, thus the Arabic IPA was used, namely, /x/.

### 6.12 Students' performances and preschool exposure to Standard Arabic books

The children who participated in the language assessment activities were divided into two groups based on the answer (yes or no) provided by their parents to the questionnaire Item 17: 'Did you read Standard Arabic books to your child when he/she was at the age of 4-5?' (see Chapter 4). The following two questions were investigated.

1. Is there any significant difference between students whose parents read Standard Arabic books to them in the preschool period and those whose parents did not in terms of their scores in the listening comprehension tasks?
2. Is there any significant difference between students whose parents read Standard Arabic books to them in the preschool period and those whose parents did not in terms of the percentage of Standard Arabic in the stories they told?

To answer the first question, an independent-samples *t*-test was conducted and the results indicate that there was a significant[33] difference in terms of the listening comprehension scores of the students who were reported to have been exposed to books in Standard Arabic at least once a month at the ages of four and five (mean = 6.30, SD = 2.61) and those who were reported not to have been exposed to such books in the same period (mean = 3.95, SD = 3.04; $t(82) = 3.79$, $p < 0.01$; see Appendix 23). The effect size of this *t*-test was 0.82, which suggests that the effect of exposure to books in Standard Arabic on students' scores is strong (cf. Hanna and Dempster, 2016; for more details on the effect size, please see Appendix 24).

I carried out an independent-samples *t*-test in order to answer the second question. The results reveal that there was no significant difference in terms of the percentage of Standard Arabic in each story told by the students who were reported to have been exposed to books in that variety in the preschool period (mean = 9.55, SD = 10.62) and those who were reported not to have been (mean = 11.59, SD = 23.49; $t(74) = 0.508$, p

[33] There are different standard values that are used 'as cut-off points for the significance level'; in social science, the cut-off point at <0.05 is the most common one (Muijs, 2004: 78). If the significance level is smaller than 0.05, 'this means that the probability that we would find the value we have in our sample if there was no relationship in the population is less than 5 per cent', and thus, we reject the null hypothesis. The significant level that was set for the current study was 0.05.

>0.05; see Appendix 23). The effect size of the second test was 0.11, which is considered a weak effect (Hanna & Dempster, 2016). However, the power of this *t*-test was low, and hence, the result is inconclusive (see limitations in Section 10.8).

### 6.13 Students' performances and attendance at preschool

Based on Item 10 in the questionnaires (see Appendix 3), the children who participated in the language assessment activities were divided into two groups: those who were reported to have attended preschool (nursery, reception, or both) and those who were reported to have not. For the purpose of this analysis, the following two questions were examined.

3. Is there any significant difference between students who were reported to have attended preschool and those who were reported not to have done so in terms of their scores in the listening comprehension tasks?
4. Is there any significant difference between students who were reported to have attended preschool and those who were reported not to have done so in terms of the percentage of Standard Arabic in the stories they told?

An independent-samples *t*-test was conducted to examine the third question. The results indicate that there was a significant difference in terms of the students' scores who were reported to have attended preschool (mean = 6.92, SD = 2.56) and those who were reported not to have done so (mean = 3.75, SD = 2.72; t(84) = 5.50, p <0.01; see Appendix 23). The effect size of this *t*-test was >1.00, which is considered very strong (cf. Hanna and Dempster, 2016) and this indicates that the result is important. It also suggests that preschool attendance seems to have a stronger effect on listening comprehension scores than the effect of preschool exposure to Standard Arabic books (see the previous section).

An independent-samples *t*-test was performed to answer the fourth question. The results indicate that there was no significant difference in terms of the percentage of Standard Arabic in each story told by the students who were reported to have attended preschool (mean = 9.87, SD = 10.67) and those who were reported to have not done so (mean = 10.97, SD = 21.97; t(74) = .276, p <0.05; see Appendix 23). The effect size for the

fourth *t*-test was 0.06, which is considered a weak effect (Hanna & Dempster, 2016). However, the power of this *t*-test was low, and therefore, the result is inconclusive (see limitations in Section 10.8).

### 6.14 Summary

This chapter has presented the data concerning students' performances in storytelling and listening comprehension. With respect to the storytelling activities, the findings show that Local Arabic was the predominant type of Arabic used by the majority of the participating children (N = 81 out of 96), in which this variety comprised no less than 84% and up to 100% of each of the stories told by these children. By contrast, only three students (out of 96) used Standard Arabic as the primary or the only type of Arabic when they told the stories. The remaining students (N = 12 out of 96) told stories that fell into the Mixed Arabic category, in which Standard Arabic comprised no less than 23% of each story and reached 53.8% of the total speech. Further, two salient features were found in the stories that were told by the participating children: 1) Twenty-one (out of 96) used 'hybrid words', which were words that have features of both Standard and Local Arabic (but were not real words), and 2) nine of the participating children (out of 96) seemed not to have mastered pronouncing all the sounds, whereby they appeared not to be able to pronounce six consonants.

The students' results in terms of the listening comprehension were generally low, in that 60 of the children (55% in both participating schools) had no higher than 5 marks out of 10. The data show that there was a noticeable difference between the scores in the two focal schools, for 30 children in ECS (out of 66) had at least 7 marks out of 10, while only 7 in SCS (out of 43) had higher than 6 marks.

Inferential statistics were performed using independent-samples *t*-tests and the following results were found.

- The listening comprehension scores of the children who were reported to have been exposed to books in Standard Arabic in the preschool period at least once a month (mean = 6.30, SD = 2.61) were significantly higher than those who were reported not to have been exposed to such books in the same period (mean =

3.95, SD = 3.04; t(82) = 3.79, p <0.01). The effect size of this *t*-test was 0.82, which is considered a strong effect (cf. Hanna and Dempster, 2016).

- The results reveal that there was no significant difference in terms of the percentage of Standard Arabic in each story told by the students who were reported to have been exposed to books in that variety in the preschool period (mean = 9.55, SD = 10.62) and those who were reported not to have been exposed to such books in the same period (mean = 11.59, SD = 23.49; t(74) = .508, p >0.05). The effect size of the second test was 0.11, which is considered a weak effect (Hanna & Dempster, 2016). However, the power of this *t*-test was low and thus it is inconclusive (see limitations in Section 10.8).
- There was a significant difference in students' listening scores between the children who were reported to have attended preschool (mean = 6.92, SD = 2.56) and those who were reported not to have done so (mean = 3.75, SD = 2.72; t(84) = 5.50, p <0.01). The effect size of this *t*-test was >1.00, which is considered as being a very strong effect (cf. Hanna and Dempster, 2016), and hence, the result is important. It also suggests that preschool attendance seems to have a stronger effect on listening comprehension scores than the effect of preschool exposure to books in Standard Arabic.
- There was no significant difference in terms of the percentage of Standard Arabic in each story told by the students who were reported to have attended preschool (mean = 9.87, SD = 10.67) and those who were reported to have not done so (mean = 10.97, SD = 21.97; t(74) = .276, p <0.05). The effect size for the fourth *t*-test was 0.06, which is considered a weak effect (Hanna & Dempster, 2016). However, the power of this *t*-test was low, and therefore, the result of this fourth *t*-test is inconclusive (see limitations in Section 10.8).

In the following two chapters, the focus will be on both teachers and students' classroom language use.

# Chapter 7 Classroom language use (focused on teachers)

## 7.1 Introduction

The key findings regarding data from the classroom observations (that took place in two primary schools in Riyadh) are presented in this chapter. The main goals of gathering classroom observation data were to explore 1) the types of Arabic used in the classroom and 2) the functions associated with such use. This chapter focuses on teachers' language use, while pupils' language use is discussed in the following chapter. The reasons behind the teachers' choices of language as well as their attitudes towards Arabic varieties will be discussed in Chapter 9. The data shown in this chapter is aimed at addressing the third research question: 'What types of Arabic are used by the participating teachers and students in the classroom, and how are they used?'. As discussed in Chapter 2, it is often claimed that Standard Arabic is the main or the only language used in learning and teaching in public and private schools in the Arab world (including Saudi Arabia). For instance, Habash (2010) postulates that Standard Arabic 'is the primary language of the media and education' (p. 1). In this chapter, the types of Arabic used by teachers in the classroom are presented based on empirical data that were collected in two primary schools.

This chapter is organised as follows: Subsections 7.1.1 and 7.1.2 are presented as parts of the introductory section. Subsection 7.1.1 gives an account of the data collected through classroom observations, including the number of lessons/classes that were observed and the number of participating schools and teachers. In Subsection 7.1.2, the analytic steps that were taken in order to yield the findings are explained. Next, I present information regarding the activity map of the classroom observation (Section 7.2). This is followed by providing detailed discussions and examples about the types of Arabic used in the classroom by the teachers in the two focal schools, as well as the functions such usage serves (Section 7.3). In Section 7.4, a summary of the main findings is provided, and a comparison of the findings of the two schools is drawn with respect to teachers' language use.

### *7.1.1 Participants and data collection*

The classroom observations took place in two public primary schools in Riyadh, which are referred to in this thesis as SCS and ECS[34]. The strategy that I used to select the participating schools was 'purposive sampling' (Bryman, 2012: 418). As explained in Chapter 3, the two schools (SCS and ECS) are located in different areas in Riyadh that are strongly associated with different socioeconomic levels. That in south Riyadh (SCS) has students with a predominantly low socioeconomic status, whilst the children in ECS are mainly of middle socioeconomic status. The rationale behind this contrast was to examine whether there were any differences in the participants' language practices, according to different socioeconomic levels.

The classroom observations took place over a period of just over two months. By means of audio recordings and field notes, I observed (in each participating school) three classes, four modules (Standard Arabic, religion, maths and science) and five teachers, who were responsible for teaching Year One students.

Table 7.1 The number of the classes, lessons and modules that were observed

| | ECS | SCS | Total |
|---|---|---|---|
| Classes | 3 | 3 | 6 |
| Lessons | 13 | 12 | 25 |
| Modules | 4 in each school | | |

The total number of the lessons observed was 25, 13 in ECS and 12 in SCS (see Table 7.2). In Table 7.2, each class has been named so they can be referred to easily throughout this chapter and the following one. The three classes in SCS have been named Class 1S, Class 2S, Class 3S. Whereas the classes in ECS have been called Class 1E, Class 2E, Class 3E.

[34] SCS = South City School, and ECS = East City School (see table of acronyms on p. 13).

Table 7.2 The number of lessons that were observed

| Class's names | Standard Arabic | Religion | Maths | Science |
|---|---|---|---|---|
| **Class 1S** | 2 lessons | 1 lesson | | 1 lesson |
| **Class 2S** | 2 lessons | 1 lesson | 1 lesson | 1 lesson |
| **Class 3S** | 1 lesson | 1 lesson | 1 lesson | |
| **Class 1E** | 2 lessons | 1 lesson | | 1 lesson |
| **Class 2E** | 2 lessons | 1 lesson | 1 lesson | 1 lesson |
| **Class 3E** | 2 lessons | 1 lesson | 1 lesson | |
| **Total** | 11 | 6 | 4 | 4 |

Each class of the two participating schools was equipped with a computer, an image projector and a whiteboard (see Figure 7.1).

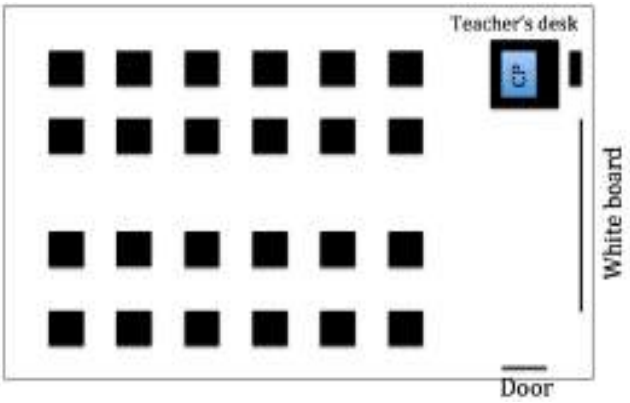


Figure 7.1 Typical floor plan of the classroom

### *7.1.2 Analytic steps*

Both quantitative and qualitative methods were used to analyse the classroom data (see Chapter 3). More precisely, the following steps were taken.

1. The lessons were split into different 'episodes' based on the work of Bloome et al. (2009). This step included providing a precise definition of an episode. Bloome et al. (2008: 56) point out that 'what is taught and what is learned is a discourse or perhaps more accurately, a series of discourses…'. These different discourses are segmented into different episodes, such as writing and class management. I listened carefully to all the recorded lessons in order to segment the lessons into different episodes (complete details are provided in Section 7.2).

2. A word-count analysis was carried out to explore the frequencies of different types of Arabic used by the participating teachers and to calculate the percentages of Standard and Local Arabic in their spoken discourse in each episode. For instance, if a teacher used 100 total words in a given episode, 30 words in Standard Arabic and 70 in Local Arabic, then 30% of his speech was in the former (and 70% was in the latter). As aforementioned, Standard and Local Arabic greatly differ in terms of vocabulary, phonology and grammar, therefore, it was relatively easy to distinguish the differences between the two varieties in the teachers' talk. The criteria for determining whether an element was a part of Standard or Local Arabic were partly based on Eid's (1988) guidelines (see Appendix 7). In order to increase the accuracy and reliability of the criteria used in the word-count analysis, I drew on the work of Burnard (1991) and asked two colleagues who were working on PhDs in applied linguistics, and who had good knowledge of Standard Arabic, to choose 10 random episodes (each episode lasts for between two and four minutes) and to conduct independently word-count analyses on these episodes using the criteria discussed in Appendix 7. The three analyses were then compared and discussed. We agreed that the criteria used to distinguish between Standard and Local Arabic were suitable and that our analyses were generally similar. Consistent with the discussion in Chapter 6, my colleagues found a few words belonging to both Standard and Local Arabic (loanwords). We agreed that the context determines whether these words are Standard or Local Arabic (see Appendix 7 for more details).
3. The lesson episodes were grouped into three different categories of language varieties used by the teachers: Local-Arabic-dominant episodes, Standard-Arabic-dominant episodes and Mixed Arabic episodes. Episodes in which Local Arabic constituted no less than 81% of the teachers' spoken language were grouped under the Local-Arabic-dominant category, while those in which Standard Arabic comprised no less than 75% of the spoken discourse were grouped under the Standard-Arabic-dominant category. The frequencies of Standard and Local Arabic in the Mixed Arabic episodes lay in a range between these two categories.
4. In order to explore the functions of teachers' language use in each of the three categories mentioned above, I listened carefully to all the episodes and made

notes of the patterns and functions of the teachers' language use in each category. In addition:

- Fifty-six episodes of the Local-Arabic-dominant episodes (out of 174) were transcribed and analysed in depth to explore the functions of teachers' language use in class (which comprised 32.2% of the Local-Arabic-dominant episodes);
- Twenty episodes (out of 46) were transcribed and analysed at a discursive level to explore the patterns and functions of the language used in the Mixed Arabic episodes (which constituted 43.5% of the Mixed Arabic episodes);
- Five episodes (out of 17) were transcribed and analysed in depth in the Standard-Arabic-dominant category to identify the functions of the language used in these episodes (which represented 29.4% of the Standard-Arabic-dominant episodes);
- The selection of the episodes that were transcribed and analysed at a discursive level was determined on the basis of purposive sampling (cf. Cohen et al., 2007). I analysed a number of episodes from each episode type (e.g. writing and review episodes) in each of the three categories of language use. The rationale behind this was to explore the functions of Standard and Local Arabic used by the teachers in the different activities involved (e.g. what types of Arabic were used by the teachers for classroom management or when reviewing a past topic).

A concise summary of the key findings based on the above steps is presented later in this chapter. More specifically, I present 1) descriptive statistical numbers regarding the frequencies of Arabic varieties used by the participating teachers in the observed lessons and 2) the functions associated with each of these varieties. This chapter features extracts that exemplify the data.

### 7.2 Activity maps of the classroom observations

Drawing on the work of Bloome et al. (2009: 316), an activity map of each observed lesson was designed. As aforementioned, each lesson of the observation data was divided into different 'episodes', with each fitting into a distinct type of activity carried out in the class

(which I refer to as ‘episode type’). For instance, a lesson might have five individual episodes, with three falling into a particular episode type (such as writing) and the remaining two belonging to a different episode type (such as listening; see Figure 7.2).

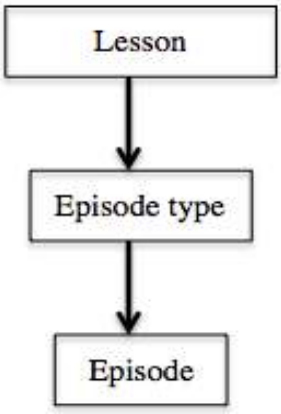


Figure 7.2 A hierarchical relationship between ‘lesson’, ‘episode type’ and ‘episode’

There is a linear relationship between these episodes in each lesson: they run in sequence. For example, a lesson may comprise five episodes, starting with episode 1 and progressing through and ending with episode 5 (see Figure 7.3 and Table 7.3).

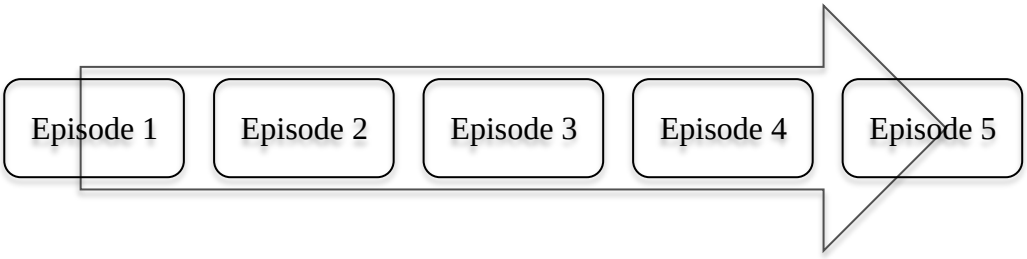


Figure 7.3 A sequential relationship between episodes during a lesson

The major aim of these activity maps was, as a part of my analytic procedure, to look systematically at the different activities in each lesson with regard to the language varieties being used by the teacher. More specifically, I conducted a word-count analysis of each episode to explore the frequencies of Arabic used and the functions these types served.

In Tables 7.3-7.8, the following identified episode types are shown:

- **Classroom Management** (CM) – The teacher tries to keep the pupils organised and orderly during the lesson, e.g. asks them to sit down, be quiet and/or open their books;

- **Review** - One or more of the following:
  - Review (past topics) – The teacher reminds the students of past topics taken in previous lessons;
  - Review (the new topic) – The teacher reviews the new topic introduced in the lesson;
- **Reviewing the alphabet** – Individual students go to the whiteboard and read the Arabic alphabet aloud, or they read the alphabet aloud in their desks;
- **Introducing a New Topic** – The teacher starts explaining a new topic;
- **Exposition**– The teacher explains some parts of the lesson;
- **Listening and Repeating** (technology mediated) – The students listen to Standard Arabic sentences (or individual words) played on a CD and repeat after it;
- **Listening and Repeating by the teachers** – The students listen to Standard Arabic sentences or words articulated by the teacher and repeat after him;
- **Listening** (technology mediated) – The students listen to Standard Arabic words/sentences played on a CD;
- **Listening to Reading** – The teacher reads aloud to the whole class;
- **Student Exercises** – The whole class are asked to answer questions in their textbooks (usually presented on the whiteboard using the projector) and the teacher explains to the students what to do;
- **Reading out loud** – One of the following: a student is asked to read words or sentences aloud, or students read the Qur'an aloud together;
- **Writing** – One of the following tasks: the students are asked to copy some words/sentences from the whiteboard in their textbooks/notepads; or pupils complete an exercise by writing the missing words/letters in their textbooks;
- **Student Board-writing** – The students go to the whiteboard and write one letter of the Arabic alphabet;
- **Whole-class Discussion** – The teacher discusses a topic with the whole class, e.g. why should we learn the Arabic alphabet?;
- **Interactive Talk** – One of the activities in class in which the students are asked to talk about a topic in the lesson, for which the teacher presents pictures using the projector and asks the students to comment on them;
- **General Conversation** – The teacher and students talk about a casual topic that is not related to the lesson (e.g. they talk about what they did at the weekend);
- **Marking Homework**– The teacher sits at his desk in front of the class and marks the students' homework, mostly with inaudible/unclear talk;
- **Break** – The teacher gives the students a break, during which they usually talk to each other;
- **Managing Technology** – The teacher prepares the computer to use the projector (usually at the beginning of the lesson).

These episode types can be broadly divided into two groups: high frequency and low frequency. High frequency episodes are: CM, Review, Introducing a New Topic, Exposition, and Student Exercises. Whilst the low frequency episodes are: Break, General Conversation, Interactive Talk, Whole-class Discussion, Managing Technology, and Marking Homework. However, there are particular episode types that

occurred frequently only in specific lessons, such as Listening and Repeating, Reading out loud and Writing during Standard Arabic lessons.

Tables 7.3-7.8 present the activity maps of the classroom data, with each presenting one of the six participating classes. For example, Table 7.3 presents the lessons that were observed in Class 2S. Because of the variations in length of the observed lessons, some lessons (the longer ones) were divided into up to 17 episodes, whilst the shorter lessons were split into 6-9 episodes. The average number of episodes in each observed lesson is 10. Moreover, the average duration of each episode in my data is three to four minutes. Whilst the regular lesson in primary schools in Saudi schools takes 40 minutes, the length of the observed lessons varies because some teachers combined two lessons together, such as the lesson 'Standard Arabic 1' in Table 7.3[35].

[35] It should be noted that Table 7.3 is presented in this section while the remaining tables (regarding the activity maps; 7.4-7.8) can be found in Appendix 25.

**Table 7.3 SCS, Class 2S, Classroom episodes**

| | **Episode 1** | **Episode 2** | **Episode 3** | **Episode 4** | **Episode 5** | **Episode 6** | **Episode 7** | **Episode 8** | **Episode 9** | **Episode 10** | **Episode 11** | **Episode 12** | **Episode 13** | **Episode 14** |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| **MSA 1** | General conversation | Whole-class discussion | Review (alphabet) | Review | Introduce a new topic | CM | Interactive talk | L&R TM | CM | Listen to reading | Reading out loud | Exposition | Reading out loud | Student board writing |
| *Duration* | 39 sec. | 3 m 45 sec. | 5 m | 5 m | 7 m | 3 m 35 sec. | 8 m | 1 m | 50 sec. | 3 m 15 sec. | 10 m | 2 m | 7 m | 12 m |
| | Topic: Arabic alphabet (the letter K'). Context: Teacher-fronted interaction. Teacher reviewed a past topic then introduced a new one. | | | | | | | | | | | | | |
| **MSA 2** | CM | Review (alphabet) | CM | Review (alphabet) | CM | Review | L&R TM | Interactive talk | Review (alphabet) | Student board writing | | | | |
| *Duration* | 90 sec. | 8 m 15 sec. | 2 m 48 sec. | 7 m | 15 sec. | 70 sec. | 2 m | 6 m | 4 m | 11 m | | | | |
| | Topic: Review of the alphabet. Context: Teacher-fronted interaction, in which is past topics are reviewed. | | | | | | | | | | | | | |
| **Religion** | General conversation | CM | Reading out loud | CM | Review | Introduce a new topic | Listen to reading | Exposition | L&R T | Exposition | Review (the new topic) | Review (a past topic) | Review (the new topic) | |
| *Duration* | 75 sec. | 20 sec. | 2 m 20 sec. | 41 sec. | 5 m 40 sec. | 10 m | 1 m | 30 sec. | 1m 30 sec. | 1 m 40 sec. | 4 m | 6 m | 2 m | |
| | Topic: Prayers. Context: Teacher-fronted interaction. Teacher reviewed a past topic then introduced a new one. | | | | | | | | | | | | | |
| **Science** | CM | Review (past topics) | CM | Review (questions) | CM | Marking homework | | | | | | | | |
| *Duration* | 1m 49 sec. | 4 m 35 sec. | 80 sec. | 2 m | 70 sec. | 12 m | | | | | | | | |
| | Context: Lesson is divided into 2 parts; episodes 1-5 are teacher-fronted interaction, past topics were reviewed. Part 2, the teacher was on his desk in front of the class marking students' homework. | | | | | | | | | | | | | |
| **Maths** | CM | Student exercises | CM | Student exercises | Marking homework | | | | | | | | | |
| *Duration* | 7 m | 4 m | 3 m | 4 m 35 sec. | 10 m | | | | | | | | | |
| | Context: Teacher-fronted interaction, in which the whole class were doing mathematical operations (addition and subtraction). | | | | | | | | | | | | | |

**Keys:**

-In the grey rows, the lesson is divided into episodes; for instance, MSA 1 is divided into 12 episodes.

- The white row beneath each grey row presents the duration of each episode, e.g. episode 1 in MSA1 took 69 sec. The row under the duration provides the context of the lesson.

Sec. = seconds

M = minutes

CM = Classroom Management

L&R TM = Listening and repeating (technology mediated)

## 7.3 Types of Arabic used by the teachers in the lesson episodes

The lesson episodes in both participating schools were grouped into the three previously explained different categories of language varieties used by the teachers: Local-Arabic-dominant episodes, Mixed Arabic episodes and Standard-Arabic-dominant episodes. These three categories are discussed in detail along with illustrative examples in the following subsections.

### *7.3.1 Local-Arabic-dominant episodes*

The analysis demonstrates that the teachers drew on both Local and Standard Arabic to conduct the lesson episodes that fall into the Local-Arabic-dominant category. However, Local Arabic[36] comprised no less than 81% of the teachers' overall speech. The Local-Arabic-dominant category contains 174 episodes (out of 237; 73.4% of all episodes) and the interactions (in these episodes) were clearly teacher-led. Table 7.9 provides a statistical summary of the episode types that fit into this category. The lesson episodes shown in Table 7.9 occurred during the four modules that were observed in the two focal schools. More specifically, the episodes that fall into the Local-Arabic-dominant category are as follows: 97.5% of the maths episodes (39 episodes out of 40), 74.2% of the Standard Arabic module episodes (95 out of 128), 73.1% of the science episodes (19 out of 26), and 48.8% of the religion episodes (21 out of 43). The rationale behind the predominance of Local Arabic in teachers' language use in class, as explained by the participating teachers, will be discussed in Chapter 9 (Section 9.3).

[36] The data indicate that the Local Arabic used by the teachers in the classroom differed from one teacher to another; each teacher used his local dialect. More precisely, seven different regional dialects were used by different teachers in the classrooms, namely: the Najdi dialect (the middle of Saudi Arabia), Zulfi dialect, Riyadh dialect, Hejazi dialect (west of Saudi Arabia), Northern dialect, Southern dialect and Bedouin dialect of Western Saudi Arabia. Generally speaking, these dialects appeared to be mutually intelligible between the teachers and students.

Table 7.9 Descriptive statistical numbers of Local-Arabic-dominant episodes

| Episode types | Local-Arabic-dominant episodes | Total no. of episodes in all lessons |
|---|---|---|
| CM | 70 (100%)* | 70 |
| Listening and Repeating (technology mediated) | 16 (100%) | 16 |
| Writing | 15 (100%) | 15 |
| Student Board-writing | 3 (100%) | 3 |
| Reviewing the alphabet | 6 (100%) | 6 |
| Whole-class Discussion | 1 (100%) | 1 |
| Interactive Talk | 3 (100%) | 3 |
| General Conversation | 4 (100%) | 4 |
| Listening | 2 (100%) | 2 |
| Reading aloud | 10 (83.3%) | 12 |
| Student Exercises | 20 (69.0%) | 29 |
| Exposition | 10 (52.6%) | 19 |
| Introducing a new topic | 5 (41.7%) | 12 |
| Review | 9 (32.1%) | 28 |
| Episodes in other categories | | 17 |
| **Total** | 174 (73.4%) | 237[37] |

*The numbers in brackets show the percentages of Local-Arabic-dominant episodes in relation to the total number of the particular episode type. For example, Review episodes that fit into the Local-Arabic-dominant category constitute 32.1% of all Review episodes in all lessons.

The analysis of the language used in the episodes shown in Table 7.9 reveals that the participating teachers used Standard Arabic in their spoken language for up to 19% of their total speech in each episode. This variety was used for two main functions:

- Standard Arabic was used for content-related purposes, such as reading, quoting or using vocabulary items from the student textbook and for technical/academic terms that do not have common equivalents in Local Arabic, such as *harakat* (short vowels), *horof almad* (long vowels), *jomlah* (a sentence), *jamʕ* (addition), *tarh* (subtraction), *qisma* (division), *darb* (multiplication), *madah* (a substance), *gaziat* (gases) and *swaeal* (liquids; see, for example, Extract 7.1 in Appendix 26).
- Standard Arabic was used for religion-related purposes, such as reciting the Qur'an or Hadith[38], saying a prayer or using a formulaic religious expression[39]

[37] It should be noted that the total number of episodes in my data is 248. However, three episode types (Marking homework, Break and Managing Technology; a total of 11 episodes) were excluded from the analysis of the teachers' language use in class because they rarely spoke during these.

[38] As explained previously, Hadith comprises the sayings of the prophet Mohammad.

[39] According to Wray (2002), a formulaic expression can be defined as 'a sequence, continuous or discontinuous, of words or other elements, which is, or appears to be, prefabricated: that is, stored and retrieved whole from memory at the time of use' (p. 9).

and using religious terminologies. Examples of a prayer or formulaic expressions from the data are: *bism allah wa alsalato wa alssalam ʕla rasol allah*, meaning 'with the name of God, and peace be upon the prophet Mohammad', *In ʃa'a Allah*, meaning 'if God wills' and *Baraka Allah feek*, meaning 'God bless you' (see Extract 7.3).

On the other hand, the participating teachers used Local Arabic in this category to serve eight major functions, which are shown in Table 7.10.

Table 7.10 Functions of the Local Arabic used in the Local-Arabic-dominant episodes

| **Functions of using Local Arabic** | **Episodes associated with these functions** |
|---|---|
| 1. Provide exposition (to the topic under explanation), simplify information and give examples | Exposition, Review, Introducing a New Topic and Writing |
| 2. Interpret (or translate) the meaning of Standard Arabic words | Exposition, Review, Introducing a New Topic, Writing and Reading out loud |
| 3. Ask questions, lead a discussion and allow students to talk and answer | The majority of the episodes in the Local-Arabic-dominant category |
| 4. Explain the task that the students should perform or give instructions for a specific task (e.g. to tell the students how to do an exercise or how to read/write a word or a sentence) | Student Exercises, Writing, Listening and Repeating and Reading out loud |
| 5. Give feedback, such as 'correct' or 'try again', to pay students compliments and to encourage them, such as using the expressions 'good boy, well done, nice and excellent' | The majority of the episodes in the Local-Arabic-dominant category |
| 6. Manage the class, engage pupils, ensure that students are following and are on task as well as keeping students quiet and ready for succeeding lesson episodes | CM and the majority of the episodes |
| 7. Use in social interactions, such as general conversation, joking, making sarcastic or humorous comments and in greetings, such as 'good morning' and 'how are you?' | General Conversation, Interactive Talk and the majority of the episodes |
| 8. Use occasionally for scolding or criticising students. For all the instances in which some teachers scolded/criticised pupils, Local Arabic was the language used. For instance, in a maths lesson, a child was whistling, and the teacher used Local Arabic to scold him angrily for doing so | A few instances were found in several lesson episodes |

Extract 7.2 presents an example of the Local Arabic used by one of the participating teachers (Mr Khalid[40]). He used a question-answer method to comment on two Standard Arabic sentences that the students had listened to in a preceding episode. Mr Khalid mainly used Local Arabic (it comprised no less than 92% of his total speech in this episode) to ask questions (lines 1, 5 and 7), to interpret the meaning of Standard Arabic words (line 5), to give feedback (lines 5 and 10) and overall, to explain the topic. A clear pattern observed in the use of Local Arabic among the participating teachers was to translate the meaning of Standard Arabic words, such as those illustrated in Extract 7.2. The teachers often asked about the meaning of Standard Arabic words (e.g. 'What does this word mean?') and then provided the answers in Local Arabic. In line 1, Mr Khalid used Standard Arabic to read a word that was presented on the whiteboard.

Extract* 7.2

Class 1S, Standard Arabic 1
Teacher: Mr Khalid
(An Exposition episode)

م: طيب.. وش معنى "ركل"؟

1 T: okay.. what does "rakala" [kick, in Standard Arabic] mean?

ط١: يعني شات

2 S1: it means shat [kick, in Local Arabic]

ط٢: يعني شات

3 S2: it means shat [kick, in Local Arabic]

ط٣: يعني شات الكورة

4 S3: it means shat [kick, in Local Arabic] the ball

م: شات هاه... طيب يصلح الواحد يلعب في البيت؟

5 T: shat [kick, in Local Arabic]… okay then.. is it okay for a person to play [football] at home?

طلاب بصوت واحد: لا

6 Ss: [at the same time] no

معلم: وين يلعب فيه؟

7 T: where should he play?

ط٣: في المعلب

8 S2: on the playground

ط٤: في المعلب

9 S3: on the playground

م: أيوه

10 T: yes

* Transcription keys (in this extract and all the subsequent extracts):
.. = Short pause (2 seconds or less)
…= Long pause (3 seconds or more)
() = Unclear utterance
S = Student
T = Teacher
? = Used at the end of sentence/s to indicate that they represent a question
Underlined words/sentences are in Standard Arabic.
"…" = Words/sentences within quotation marks indicate that they resulted from reading/quoting from the whiteboard or the student textbook.
[…] = Omitted utterances

[40] All the teachers' names have been anonymised.

In Extract 7.3, the teacher (Mr Ali) used Local Arabic as the main spoken language (it comprised no less than 81% of his total utterances) to serve five main functions: 1) to ask questions and allow/choose students to answer (lines 1, 3, 5, and 9); 2) to give instructions, such as 'read it to yourself without sound. Come on don't look at me look at the word' (line 1); 3) to provide feedback and offer praise (lines 5, 7, and 11); 4) to draw pupils' attention, so as to ensure they were following and on task (line 7); and 5) to make a sarcastic comment occasionally, such as 'there is none bigger than this [font on the whiteboard] and you are looking at your book! Come on guys!' (line 9). In this extract, Mr Ali used Standard Arabic to read the words written on the whiteboard (line 11) and for uttering a formulaic religious expression 'God bless you' (line 11).

Extract 7.3

Class 3S, Standard Arabic
Teacher: Mr Ali
(A Reading Out Loud episode)

م: من يقرا لي أول كلمة؟.. تهجها في نفسك بدون صوت ها.. يلله الكلمة لا تناظرني أنا شفها ها

1 T: who can read the first word?.. read it to your self without sound.. come on don't look at me look at the word

ط١: ستاذ

2 S1: Mr

م: نعم يا رامي؟

3 T: yes Rami?

رامي: "نعود"

4 Rami: "visit"

م: لا خطأ.. تهجا زين.. نعم يا عابد

5 T: wrong.. read accurately.. yes Abid?

عابد: (..)

6 Abid: (..)

م: لا يا شيخ.. لا تستعجل لا تستعجل.. ها يا شباب.. معنا يا صادق خليل.. عابد خلك ع السبورة

7 T: no man.. don't rush don't rush.. come on guys.. come on Sadig Khaleel.. Abid look at the whiteboard

ط٢: ستاذ ستاذ

8 S2: Mr Mr

م: أكبر من كذا ما فيه.. قاعد تناظر لي الكتاب.. ها يا شباب.. يا علي؟

9 T: there is none bigger than this [font on the whiteboard] and you're looking at your book.. come on guys.. Sami?

سامي: "عاد"

10 Sami: "visited"

م: "عاد" أحسنت وبارك الله فيك.. صفقوا له.. يستاهل

11 T: "visited" excellent and God bless you.. give him a round of applause.. he deserves it

In Extract 7.4, one of the participating teachers (Mr Sultan) used Local Arabic in no less than 83% of his spoken discourse to explain the task that the students were to perform. He was presenting a writing exercise (from the student Standard Arabic exercise book) on the whiteboard using an image projector. He used Local Arabic to explain to the

students what to do and where to write the words in their exercise books (lines 1-3). In this extract, Mr Sultan also used Local Arabic to draw students' attention and to ensure that they were following and on task, such as when he said 'pay attention' (line 1) and 'come on Hamil' (line 3).

Extract 7.4

Class 2E, Standard Arabic 2
Teacher: Mr Sultan
(A Writing episode)

م: يلله خلك معاي هنا.. هذي عندي.. عندي الكلمات هذي.. الكلمات هذي.. نبدا نكتبها هنا.. نكتبها قدام وفوق.. يلله.. نبدا من هنا نكتبها.. نكتب الكلمة الأولى.. والثانية والثالثة والرابعة والخامسة.. نبداها من فوق.. يلله.. يلله يا هامل.. يلله يا عامر

1 T: okay pay attention here.. I got these words.. these words.. we start writing them here.. we
2 write it in front and top.. we start writing from here.. we write the first word.. the second..
3 third forth and fifth.. we start from top.. come on.. come on Hamil.. come on Amir

Extract 7.5 provides an example of an Interactive Talk episode. In this part of the episode, the teacher (Mr Badar) was showing the students some pictures using the projector (see for example Figure 7.4) and asked them to comment on these pictures. In this episode, Local Arabic comprised no less than 93% of Mr Badar's total speech. Mr Badar used it to: 1) to ask questions, lead a conversation, and to allow students to give verbal responses (lines 1, 4 and 6); and 2) to give feedback and offer praise (line 2).

Figure 7.4 One of the pictures used in an Interactive Talk episode in Class 2S

Extract 7.5

Class 2S, Standard Arabic 1
Teacher: Mr Badar

م: إيش السوق اللي هما راحوا له؟
1 T: what types of market did they go to?
ط١: سوق الخضار
2 S1: vegetable market
م: سوق الخضار.. أيوه طيب.. ممتازين كلكم صح..
الصورة اللي على جنبيها على يسارها.. ها يا إبراهيم إش فيها هذي الصورة؟
3 T: vegetable market.. okay.. you're all correct.. well done..
4 T: the picture on the left.. what's going on in this picture Ibraheem?
إبراهيم: يشتري طماطم
5 Ibraheem: he is buying tomatoes
م: يشتري طماطم.. من اللي بيعطيه طماطم؟
6 T: he is buying tomatoes.. who is giving him tomatoes?
إبراهيم: ...
7 Ibraheem: …

In addition to the use of Standard Arabic in the teachers' spoken discourse, this variety was also used, in the episodes that fit into the Local-Arabic-dominant category, in two main ways.

- The teachers a) presented Standard Arabic sentences/words on the whiteboard, in which the students were asked to read or copy into their exercise books/notepads, and b) wrote Standard Arabic words as examples of the Arabic alphabet being explained. An equivalent example in English would be to write the word *apple* as an example of the letter A; see Figure 7.5.
- For playing audio materials to students (e.g. stories in Standard Arabic, or Standard Arabic sentences). These audio materials were used in 16 Listening and repeating episodes (Please see Extract 7.6 in Appendix 27).


Figure 7.5 An example of eight Standard Arabic words written on the whiteboard

### *7.3.2 Mixed Arabic episodes*

The analysis shows that the participating teachers drew on Local and Standard Arabic in a smooth and dynamic way in 46 episodes (out of 237; see Table 7.11). The teachers used the two varieties with relatively equal distribution in the episodes that fit into the Mixed Arabic category (more specifically, Standard Arabic comprised between 27 and 55% of teachers' overall utterances, in each episode).

Table 7.11 The total number of episodes in the Mixed Arabic category

| Episode types | Mixed Arabic episodes | Total no. of episodes in all lessons |
|---|---|---|
| Review | 19 (67.9%)* | 28 |
| Introducing a New Topic | 7 (58.3%) | 12 |
| Exposition | 9 (47.4%) | 19 |
| Student Exercises | 9 (31%) | 29 |
| Reading out loud | 2 (16.7%) | 12 |
| Episodes in other categories | | 137 |
| Total | 46 (19.4%) | 237 |

*The numbers in brackets show the percentages of Mixed Arabic episodes in relation to the total number of a particular episode type. For example, Review episodes that fit into the Mixed Arabic category constitute 67.9% of all Review episodes in the data.

The episodes presented in Table 7.11 occurred during the four modules that were observed. More precisely, the episodes that fall into the Mixed Arabic category are as follows: 44.2% of religion episodes (19 out of 43), 26.9% of science episodes (7 out of 26), 14.8% of Standard Arabic module episodes (19 out of 128), and one episode in maths.

The analysis shows that, in the Mixed Arabic episodes, the participating teachers used Local Arabic for the same eight functions outlined in Table 7.10 in Subsection 7.3.1. Whereas, the participating teachers used Standard Arabic to serve four main functions, namely:

- Similar to what was discussed in Subsection 7.3.1, Standard Arabic was associated with content-related use of Standard Arabic, such as reading, quoting or using vocabulary items from the student textbook, and for technical/academic terms, such as the words 'substances, liquids and dots' (see Extracts 7.7 and 7.9);
- Also, akin to what was shown in the previous subsection, Standard Arabic was closely associated with religion-related utterances, such as reciting the Qur'an or

Hadith, or uttering a prayer or a formulaic religious expression (see for example Extract 7.8);

- The use of Standard Arabic in the Mixed Arabic episodes differs from the Local-Arabic-dominant episodes in that Standard Arabic was used to explain some parts of the lesson (see Extract 7.7). This function also overlaps with the first function of Local Arabic that was explained in Subsection 7.3.1;
- Standard Arabic was occasionally used to translate (or explain the meaning of) some Standard Arabic words (see Extract 7.8), which also overlaps with the second function of Local Arabic that was explained in Subsection 7.3.1.

In the Mixed Arabic episodes, Standard Arabic was the only type of Arabic used in writing, such as when writing (or presenting using the projector) words/letters/sentences on the whiteboard.

Extract 7.7 gives an illustrative example of the language used in the Mixed Arabic category. In this extract, the participating teacher (Mr Hasan) used a mix of Standard and Local Arabic in his spoken language to explain a part of the topic. The word-count analysis of the entire episode shows that 37.4% of his total speech was in Standard Arabic, while the remaining (62.6%) was in Local Arabic. As Extract 7.7 shows, Local Arabic was used to explain how to write the letter ي 'y' and its position[41] in the word (lines 1 and 4) and to praise students (good boys; line 8). Mr Hasan used Standard Arabic to articulate the curriculum's words/terms from the student textbook, such as 'two dots', 'the middle of the word' and 'position' (lines 4, 5 and 8) as well as to explain the letter under explanation, such as 'it is drawn' and 'it has two dots under it' (lines 1 and 11, respectively). Mr Hasan also used Standard Arabic to write the letter ي 'y' on the whiteboard (line 2).

[41] As explained in Chapter 1, Arabic is written in a cursive style, and therefore, each letter has different shapes according to its position in the word: at the beginning of the word, in the middle, or at the end (cf. Holes, 2004: 89).

Extract 7.7

Class E3, Standard Arabic 1
Teacher: Mr Hasan
(Introducing a New Topic)

م: وين يجي الحرف؟.. أول الكلمة بالشكل هذا.. يرسم بالشكل هذا..[م يرسم حرف الياء على السبورة] مثل شكل حرف اليا بس له..؟

1 T: where does the letter come?.. at the beginning of the word like this.. it is drawn like this.. like
2 the letter B but it has..? [T is drawing the letter ي Y on the whiteboard]
طلاب: نقطتين
3 Ss: two dots
م: نقطتين بدل نقطة.. الحالة الثانية
4 T: two dots instead of one.. the second position..
ط٢: نكتبها بنقطتين
5 S2: we write two dots
م: وين يجي؟
6 T: where does it come?
طلاب: وسْط الكلمة
7 Ss: the middle of the word
م: وسَط الكلمة ممتازين.. وسط الكلمة بالشكل هذا يكون رسمه [م يرسم حرف الياء على السبورة]
8 T: the middle of the word.. good boys.. the middle of the word.. its shape looks like this
9 [T is drawing the letter ي Y on the whiteboard]
ط٢: آخر الكلمة
10 S2: the end of the word
م: وله وله نقطتين بالأسفل.. أما الحالة الثالثة
11 T: and it has it has two dots under it.. as for the third position

Extract 7.8 gives another example of the language used by the participating teachers in the Mixed Arabic category. In this extract, the participating teacher (Mr Badar) was reviewing a previous topic in a religion lesson. The word analysis of the entire episode reveals that 27.3% of Mr Badar's speech was in Standard Arabic. He used Standard Arabic 1) to articulate the Hadith (lines 2 and 5); 2) for religious terminologies 'the testimony' (line 1) and to say 'peace be upon him' (line 3); and 3) to explain the meaning of Standard Arabic words. Mr Badar also used Local Arabic (in 72.7% of his spoken language in this episode) 1) to explain the topic (lines 1-3); 2) to praise students 'good boys' (line 5); and 3) to explain the meaning of Standard Arabic words (lines 5 and 6).

Extract 7.8

Class 2S, religion
Teacher: Mr Badar
(A Review episode)

م: طيب هذي الشهادة هذي الشي لازم يكون المسلم أي واحد بيصير مسلم لازم يكون عنده قلنا إيش؟ الخمسة أشيا هذي
يا حامد.. "شهادة أن لا إله إلا الله وأن محمدا رسول الله".. اللي بعدها إيش؟ هذا كلام الرسول صلى الله عليه وسلم
صلوا عليه.. قولوا صلى الله عليه وسلم

1 T: okay this is the testimony that every Muslim or a person who wants to become a Muslim must what? have these
2 five things.. Hamid [pay attention].. "there is no deity but Allah and Mohammad is the messenger of Allah"..
3 the second thing.. these are the words of the prophet peace be upon him.. say peace be upon him
ط: صلى الله عليه وسلم
4 Ss: peace be upon him
م: ممتازين.. طيب.. الشي الثاني.. إيش قلنا؟ "إقام الصلاة".. مين يقول لي إيش يعني "إقام الصلاة"؟ هاه؟
5 T: good boys.. okay.. the second thing.. what did we say? "praying".. who can tell me what does "praying" mean?
[…]
ط٢: لا يقوم يصلي
6 S2: no to stand praying
م: يقوم يصلي ممتاز.. "إقام الصلاة" يعني يُقيم الصلاة.. يعني زي ما قال زميلكم سعيد يقوم يصلي.. طيب
7 T: to stand praying.. excellent.. "praying" means to pray.. as your classmate Saeed said to stand praying.. okay

Extract 7.9 shows a part of teacher-student interaction that took place in a science lesson. The participating teacher (Mr Fahad) used both Standard and Local Arabic in a fluid way during the lesson episode. The word-count analysis of the whole episode shows that 55.2% of Mr Fahad's speech was in Standard Arabic. Mr Fahad used Standard Arabic to: 1) quote from the student textbook (lines 2 and 4), and to use scientific terms 'substances' and 'liquids' (line 1); 2) to explain the topic (line 1); and 3) to utter a religious formulaic expression 'if God wills' (line 1). In contrast, Local Arabic was used in this episode to ask questions as well as to explain the topic (lines 1 and 2) and to manage the class, such as in line 4 'okay sit down'.

Extract 7.9

Class 1S, science
Teacher: Mr Fahad
(Introducing a New Topic)

م: اليوم عندنا بمشيئة الله ناخذ المادة إيش؟ السائلة.. نعرف ما هو تعريف المادة السائلة؟ "هي المادة التي تأخذ" إيش؟
"شكل الوعاء الذي توضع".. إيش؟
1 T: today if God wills we have the substances.. what? liquids.. we know what the definition of
2 a liquid is? "it is a substance that takes" what? "the shape of its container" what?
ط١: ستاذ (...)
3 S1: Mr
م: طيب اجلس و(...) طيب.. "المادة السائلة هي المادة التي تأخذ شكل الوعاء الذي توضع فيه"
4 T: okay sit down and (...) okay.. "liquid is a substance that takes the shape of its container"

In the Mixed Arabic episodes, three of the participating teachers made a number of grammatical mistakes and mispronounced words when using Standard Arabic. For example, in one of the lessons, the teacher (Mr Sultan) said 'Omar yohibo alriyadato' [Omar loves sport] instead of 'alriyadata'. As explained in Appendix 1, Standard Arabic words are 'marked by an inflectional system of vocalic representation consisting of short vowels' at the end of the words (Maamouri, 1998: 34). Each word ends with one of three different short vowels (a, i or o) depending on its position in the sentence (e.g. subject or object; Maamouri, 1998). Because the word 'alriyadata' was an object in the sentence mentioned above, it should include the short vowel 'a' instead of 'o'.

### *7.3.3 Standard-Arabic-dominant episodes*

The analysis demonstrates that Standard Arabic was predominant in the teachers' spoken language in two episode types: Listening and Repeating (conducted by the teachers) and Listening to Reading, a total of 17 episodes (out of 237; see Table 7.12). In each of these episodes, Standard Arabic constituted 75-85% of teachers' spoken discourse. The episodes shown in Table 7.12 occurred in two of the four observed modules, namely, 11% of the Standard Arabic module episodes (14 out of 128), and 7% of the religion episodes (3 out of 43). Discussions on the use of Standard Arabic by the teachers and their attitudes towards it are provided in Chapter 9 (Section 9.5).

Table 7.12 The total number of episodes in the Standard Arabic category

| **Episode types** | **Standard-Arabic-dominant episodes** | **Total no. of episodes in all lessons** |
|---|---|---|
| Listening and Repeating (conducted by the teachers) | 13 | 13 |
| Listening to Reading | 4 | 4 |
| Episodes in other categories | | 220 |
| Total | 17 (7.2%) | 237 |

The functions of Standard Arabic that was used in these episodes were to: 1) read sentences/words to students, who would then either repeat after the teacher (see Extract 7.10) or merely listen and 2) occasionally to say religious formulaic expressions, such as 'in the name of Allah' (line 1, Extract 7.10). Local Arabic was also occasionally used to manage the class, draw pupils' attention, and to ensure that they were on task, such as in line 6, Extract 7.10.

Extract 7.10

Class E1, Standard Arabic 2
Teacher: Mr Mohammad
(A Listening and Repeating episode)

م: يلله نبدا بسم الله.. "فيه شفاء"
1 T: come on.. in the name of Allah we start.. “wherein is healing”
طلاب: "فيه شفاء"
2 Ss: “wherein is healing”
م: "عاد"
3 T: “came back”
طلاب: "عاد"
4 Ss: “came back”
طالب: "عاد صالح"
5 S1: “Saleh came back”
م: انتبهوا ناظروا إصبعي وين.. "عاد"
6 T: pay attention.. look at where I’m pointing to.. “came back”
طلاب: "عاد"
7 Ss: “came back”
م: "عاد"
8 T: “came back”
طلاب: "عاد"
9 Ss: “came back”
م: "صالح"
10 T: “Saleh”

Akin to the other two categories discussed in the previous subsections, Standard Arabic was the only type of Arabic used in written discourse in the episodes that occurred in the Standard-Arabic-dominant category (such as writing or presenting words/sentences on the whiteboard).

## 7.4 Summary

The findings show that the teachers’ language use in the two participating schools was similar. The participating teachers in the two focal schools drew on both Local and Standard Arabic to conduct the observed lessons. However, the frequency of using the two types of Arabic varied in the teachers’ spoken language. The findings show that Local Arabic was dominant in 73.4% of all lesson episodes (174 episodes out of 237), whilst Standard Arabic was predominant in only 7.2% of the lesson episodes (17 episodes out of 237). A relatively equal distribution of the two Arabic varieties was found in 19.4% of the lesson episodes (46 episodes out of 237).

Despite Local Arabic being dominant in the teachers' spoken language, both Arabic varieties were used in all the observed lessons. However, Standard and Local Arabic were mostly used for different functions. The participating teachers used Local Arabic for eight main functions: to manage the classroom; to explain/simplify information and give examples; to interpret (or translate) the meaning of Standard Arabic words/sentences; to give instructions for a specific task; to have a general conversation with students or to make a joke; to offer students praise; and occasionally to scold students. On the other hand, Standard Arabic was associated with four major functions: content-related use of Standard Arabic, such as reading or articulating technical/academic lexicon; religion-related use, such as reciting the Qur'an or uttering formulaic religious expressions; explaining some parts of the lesson; and interpreting the meaning of Standard Arabic words. In addition, this variety was the only type of Arabic used in written discourse and for playing audio materials to the students (such as playing CDs containing stories in Standard Arabic). This chapter has focused on teachers' language use in class, while in the next chapter, the way the students used language is discussed.

# Chapter 8 Classroom language use (focused on pupils)

## 8.1 Introduction

The previous chapter discussed teachers' language use, while the current chapter focuses on students' language use in class, which was analysed in order to explore the frequencies of Arabic types used as well as the functions associated with such use. The data presented in this chapter is aimed at addressing the following research questions: 'What types of Arabic are used by the participating teachers and students in the classroom, and how are they used?'. It should be noted that students' listening and speaking abilities were also discussed in Chapter 6. This chapter is structured as follows: Subsections 8.1.1 and 8.1.2 are presented as parts of the introductory section. In Subsection 8.1.1, there is brief background information about the data collected through classroom observations, which encompasses the number of lessons/classes that were observed, as well as a description of the participating schools and details of the pupils involved. In Subsection 8.1.2, the analytic steps that were followed in order to yield the findings are outlined. In Section 8.2, I present the findings in relation to the types of Arabic used by the pupils in class and the functions associated with their language use. Next, noticeable instances that occurred in students' language use with respect to lexicon and phonology are discussed in Section 8.3. Finally, a summary of the key findings with respect to students' classroom language use is provided at the end of the chapter (Section 8.4).

### *8.1.1 Participants and data collection*

As pointed out previously, the classroom data of the current study were collected in two public primary schools in Riyadh (which are named as SCS and ECS). In each participating school, I observed three classes and four modules (Standard Arabic, religion, maths and science) for a total of 25 lessons. The participants were Year One students aged 6–7 years old. More than 90% of those in ECS, and 78% in SCS were Saudis, while the remaining pupils came from other Arab countries, such as Egypt (see Table 8.1). Only one student in SCS came from a non-Arabic speaking country (Nepal).

Table 8.1 Nationalities of the pupils in each participating school

| ECS | SCS |
|---|---|
| Saudi | Saudi |
| Egyptian | Egyptian |
| Syrian | Syrian |
| Sudanese | Sudanese |
| Palestinian | Nepali[42] |
| Jordanian | |

The total number of children was 129 (54 in SCS and 75 in ECS). The average number of students in each classroom was 18 in SCS and 25 in ECS. As explained in Chapter 4, most of the participants in SCS belonged to a low socioeconomic status families, while the majority of the students in ECS belonged to a middle socioeconomic status ones.

### *8.1.2 Analytic steps*

The classroom observation data were analysed to explore the frequencies of the two Arabic varieties used by the students and the functions associated with each type. In order to do so, the following two main steps were taken (which are similar to the steps discussed in the previous chapter).

1. The lesson episodes (discussed in Section 7.2) were grouped into three different categories, according to the frequencies of different types of Arabic used by the participating pupils, namely: Local-Arabic-dominant episodes, Standard-Arabic-dominant episodes and Mixed Arabic episodes.
2. In order to identify the functions of students' language use in each of the three categories mentioned above, I listened carefully to all the episodes and made notes of the patterns and functions of students' language use in each category. I also made notes of any salient instances of students' language use, such as the difficulties in pronouncing several consonants sounds. In addition, akin to what I did in the previous chapter, I transcribed and analysed at a discursive level 30-50% of each episode type in each of the three categories of language varieties.

[42] According to the Nepali's teacher, the child spoke only Standard Arabic initially and he then learned Local Arabic during the months he spent in Year 1.

The selection of these episodes was on the basis of purposive sampling (cf. Cohen et al., 2007). I transcribed and analysed in depth samples of students' language use in different episode types in order to explore the functions of Standard and Local Arabic that were used by the students in the different classroom activities involved (e.g. Writing, Review, Reading and so on).

Based on the above steps, a concise summary of the key findings regarding the students' language use in the classroom is presented in this chapter along with examples that exemplify the data.

## 8.2 Types of Arabic used by the students in the lesson episodes

As aforementioned, the lesson episodes that occurred in the two focal schools were grouped into three different categories of language varieties being used by the pupils: Local-Arabic-dominant, Standard-Arabic-dominant and Mixed Arabic episodes. These categories are explained with examples in the following subsections.

### *8.2.1 Local-Arabic-dominant episodes*

The analysis of the classroom data reveals that, in both focal schools, Local Arabic was the predominant spoken language used by the students in 193 out of 242[43] episodes, comprising 79.8% of all lesson episodes. The rationale behind the dominance of Local Arabic in students' language use, as explained by the participating teachers, will be discussed in Chapter 9 (Section 9.7). The students' spoken language in the Local-Arabic-dominant episodes can be divided into three subcategories: the Rare Switch, the Occasional Switch and the Frequent Switch. The spoken language used by the pupils in these subcategories is similar, in that they all pertain to the reality that Local Arabic was dominant in the students' spoken language. The main difference lies in the average number of occurrences of Standard Arabic words used during the episodes (see Table 8.2). As shown in Table 8.2, 85% of the episodes fall into the Rare Switch subcategory.

[43] It should be noted that the total number of episodes in my data is 248. However, two episode types (Listening and Listening to Reading, a total of 6 episodes) were excluded from the analysis of the students' language use in class because they only listened to the teachers and did not speak during these.

In these episodes, the word-count was determined based on the number of times Standard Arabic words occurred, which, on some occasions, might have involved many students participating at the same time because they were chanting. For example, if 10 students responded to their teacher at the same time using one Standard Arabic word, it counted as one occurrence. Such a word-count analysis provides a rough indicator of the frequency in which students used Standard Arabic words in each subcategory.

Table 8.2 Total number of episodes in each subcategory of the Local-Arabic-dominant episodes

| **Local-Arabic-dominant episodes** | **Rare Switch** | **Occasional Switch** | **Frequent Switch** |
|---|---|---|---|
| Total no. of episodes is 193 (out of 242) | 164 episodes (85% of Local-Arabic-dominant episodes) | 20 episodes (10.4% of Local-Arabic-dominant episodes) | 9 episodes (4.6% of Local-Arabic-dominant episodes) |
| Average total number[44] of occurrences of Standard Arabic words in each episode | 0–2 words per minute | 5–8 words per minute | 10–15 words per minute |

All the episodes presented in Table 8.2 were teacher-led and centred around the teachers. That is, they mainly controlled and managed the different episodes and played the main role in most of them; thus, in each episode, the teacher's language was the predominant one, and students mostly responded to the teacher's questions and requests. The analysis shows that the participating students in the two focal schools used Local and Standard Arabic (in the episodes shown in Table 8.2) for different functions. Five main functions were found to be associated with the use of Local Arabic in students' spoken language, which are summarised in Table 8.3. Moreover, these five functions were always associated with Local Arabic. For instance, the students always asked the teachers' permission in Local Arabic and never did so using Standard Arabic. Likewise, student-student interactions (such as having a conversation between two students) were always in Local Arabic and never took place in Standard Arabic (and the same goes for the remaining functions).

[44] This refers to the average number of occurrences of Standard Arabic words that were used by the students who participated during the episodes. For example, if the students used six Standard Arabic words in an episode that took two minutes, then the average would be three words per minute.

Table 8.3 Functions of the Local Arabic used in the Local-Arabic-dominant episodes

| **Functions of using Local Arabic** | **Episodes associated with these functions** |
|---|---|
| 1. To ask for the teacher's permission (e.g. to go to the toilet), to inform the teacher and to complain about something or someone etc. | In the majority of Local-Arabic-dominant episodes |
| 2. To ask what to do or how to do a task, and occasionally to ask about the meaning of Standard Arabic words | In Writing, Student Exercises and Review episodes |
| 3. To talk to other students | During Break, CM, Homework Marking, Writing episodes and the majority of Local-Arabic-dominant episodes |
| 4. To engage in a general conversation with the teacher, to talk about a given topic in the lesson (e.g. to describe a picture), and to reply to the teacher's greeting (e.g. good morning) | At the beginning of each lesson as well as in General Conversation, Interactive Talk and Break episodes |
| 5. Local Arabic was occasionally used by some pupils to insult other students (i.e. to say offensive word/s to other pupils) | It was found in a few instances in several lesson episodes |

Extract 8.1 features a characteristic example of the Local Arabic that was used by students in the Local-Arabic-dominant episodes. In this extract, the students used only this Arabic variety to talk to each other (lines 2 and 5), to inform the teacher (that the student has put his book on the table as the teacher asked; line 6), and to ask the teacher's permission to go to the toilet (line 7).

Extract* 8.1

Class 2S, Standard Arabic 1
(A CM episode)

م: طيب نطلع كتاب لغتي ونطلع القلم

1 T: okay put your Standard Arabic textbook and the pen on your table

ط١: مين عنده قلم زايد؟

2 S1: who has a spare pen?

ط٢: (..) القلم

3 S2: (..) the pen

م: طيب (اطلع بسرعة) طلع القلم... يلله يا أبطال يلله يلله يلللله [يصفق]

4 T: yes (go quickly).. put your pen on the table.. come on good boys come on come one [T is clapping]

ط٣: تبغى واحد؟

5 S3: do you want one?

ط٤: ستاذ طلعت (..)

6 S4: Mr I've put (..)

[…]

ط٥: ستاذ أروح الحمام؟ 7

S5: Mr can I go to the toilet?

م: ها.. بسرعة يلله 8

T: what.. okay quickly

* Transcription keys (in this extract and all the subsequent extracts):
.. = Short pause (2 seconds or less)
…= Long pause (3 seconds or more)
() = Unclear utterance
S = Student
T = Teacher

? = Used at the end of sentence/s to indicate that they represent a question
Underlined words/sentences are in Standard Arabic
"…" = Words/sentences within quotation marks indicate that they resulted from reading/quoting from the whiteboard or the student textbook
[…] = Omitted utterances

In Extract 8.2, one of the students used Local Arabic to ask the teacher about the meaning of the Standard Arabic word 'sentence' (line 1).

Extract 8.2

Class 3E, Standard Arabic 1
(An Exposition episode)

ط١: وش معنى جملة.. ستاذ وش معنى جملة؟
1 S: what does a sentence mean?.. Mr what does a sentence mean?
ط٢: أنا أعرف
2 S2: I know
م: الجملة مجموعة من الكلمات
3 T: a sentence comprises several words

Extract 8.3 provides another example of the students' spoken language in the Local-Arabic-dominant category. In this extract, the students used this variety as the only spoken language to ask the teacher at which page should they open their books (lines 1 and 2), to ask the teacher how to do a task (how to open the book; lines 7 and 8) and to inform the teacher that the student did not bring his book (line 9).

Extract 8.3

Class 1E, Science
(A CM episode)

ط١: صفحة كم؟
1 S1: what's the page number?
ط٢: ستاذ أي صفحة؟
2 S2: Mr.. what's the page number?
م: آ صفحة خمسين.. تعرف تفتح على خمسين؟
3 T: page fifty.. do you know how to open your book at page fifty?
ط١: إيه
4 S1: yes
ط٢: لأ
5 S2: no
م: شاطر
6 T: good boy
ط٢: أنا ما اعرف
7 S2: I don't
ط٣: أنا أعرف
8 S3: I do
ط٤: ستاذ أنا ما عندي كتابة.. الكتاب
9 S4: Mr I don't have writing[45].. the book
م: طيب
10 T: okay

[45] It appeared that S4 wanted to say 'I don't have a book' but instead he said 'I don't have writing', then he corrected himself.

Extract 8.4 gives an example of a conversation that took place between two of the children, which was entirely in Local Arabic and, as explained earlier, the students always used this variety when talking to each other.

Extract 8.4 An example of using Local Arabic in student-student interactions

ط١: محد ما يلمسه.. محد ما يلمسه

1 S1: don't touch it.. no one touches it

ط٢: (..) كذا

2 S2: (..) like this

ط١: ها؟

3 S1: what?

ط٢: هي.. لا تلمسه

4 S2: hey.. don't touch it

ط١: خلو.. خلو..

5 S1: leave it.. leave it

ط٢: (هذا) جوال؟

6 S2: (is this) a mobile?

ط١: والله بعدين ما يديكو جوائز.. هي أنا شفتو أنا شفتو هذا قاعد يجيب اجوائز أول قاعد يجيب اجوائز كثير

7 S1: I swear he won't give you prizes.. look I've seen him brining prizes.. he brought many prizes

Extract 8.5 shows a part of an Interactive Talk episode that occurred in a Standard Arabic lesson. In this episode, the participating teacher (Mr Badar) showed a number of pictures (such as Figure 8.1) to the whole class using the projector and asked his students to comment on them (see for instance, lines 1-2). A number of the students engaged in the conversation and tried to describe the picture, totally in Local Arabic. For example, in line 6, the student (Abid) answered the teacher's question 'What's in this picture?' by saying 'Omar'. Mr Badar tried to elicit more responses from Abid by saying 'yes' and paused for seconds (lines 7 and 9), so Abid replied '[Omar] went with his father to the market' (line 10).

Extract 8.5

Class 2S, Standard Arabic 1
(An Interactive Talk episode)

م: طيب [يصفق] ناظر الصورة اللي قدامك.. ناظر الصورة اللي قدامك.. ناظر الصور اللي قدامك.. تفرج فيها طيب.. الصورة الأولى فوق ع اليمين.. إيش فيها؟

1 T: okay.. [clapping].. look at the picture in front of you.. look at the picture in front of you.. look
2 at the pictures in front of you.. see them.. the first picture on the top right.. what's in it?

ط١: (...)

3 S1: (…)

م: اللي يعرف يرفع يده.. لحد يتكلم كذا.. اللي يعرف يرفع يده هاه.. هاه يا عابد إيش فيها الصورة

4 T: if you know put your hand up.. don't just talk.. if you know put your hand up.. Abid what's
5 in this picture?

عابد: عمر

6 Abid: Omar

م: نعم..

7 T: yes..

عابد: عمر

8 Abid: Omar

م: أيوه..

9 T: yes..

عابد: راح مع ابوه للسوق

10 Abid: went with his father to the market

م: مع مين؟

11 T: with whom?

عابد: راح مع أبوه للسوق

12 Abid: went with his father to the market

م: عمر راح مع أبوه إلى السوق.. طيب.. هاه.. هاه يا فهد إيش فيها الصورة.. نفس الصورة

13 T: Omar went with his father to the market.. okay.. yeah. yeah Fahad.. what's going on in
14 this picture?

فهد: عمر راح مع أبوه السوق

15 Fahad: Omar went with his father to the market

م: عمر راح مع أبوه السوق.. أيوه.. هاه.. حامد

16 T: Omar went with his father to the market.. okay.. yes.. Hamid

Figure 8.1 A picture used by one of the participating teachers in an Interactive Talk episode

One the other hand, the participating students used Standard Arabic (mostly individual words) for two main reasons (which are similar to the functions used by the participating teachers as discussed in Chapter 7), namely:

- Standard Arabic was used for content-related purposes, such as reading (i.e. the students are asked to read from the whiteboard or their textbooks), repeating

after the teacher, quoting or using vocabulary items from the student textbook and for technical or academic terms that do not have common equivalents in Local Arabic (see Extracts 8.6 and 8.7).

- Standard Arabic was used for religion-related purposes, such as reciting the Qur'an or Hadith and for articulating religious terminology (such as 'prayer' and 'fasting Ramadan'; see for example Extracts 8.8 and 8.9).

The above two functions occurred in teacher-student interactions and never in student-student exchanges. Extract 8.6 presents a part of a Review episode that occurred in a science lesson. The participating teacher (Mr Fahad) was reviewing a past topic by asking the students about the states of matter (line 1). In this episode, which took around three minutes, the pupils used three Standard Arabic words (liquids, gases and solids) 16 times. These words are scientific words that have no equivalents in Local Arabic.

Extract 8.6

Class 1S, science
(A Review episode)

م: تعلمون يا إخوان أخذنا أنواع المادة.. للمادة ثلاث حالات.. ما هي حالات المادة الثلاثة؟

1 T: you know brothers that we have learnt the states of matter.. there are three states of
2 matter.. what are the three states of matter?

ط١: السائلة

3 S1: liquids

م: السائلة

4 T: liquids

ط٢: الصلبة الصلبة

5 S2: solids solids

ط٣: الصلبة

6 S3: solids

م: واحد وحد

7 T: one at a time

ط٤: الصلبة

8 S4: solids

ط٥: الصلبة

9 S5: solids

م: اللي يرفع اص اللي يرفع يده بأدب هو اللي بيشارك معانا.. تمام؟

10 T: the one who raises his hand quietly he will be allowed to participate with us.. agreed?

ط٦: السائلة

11 S6: liquids

م: السائلة.. الثانية ها؟

12 T: liquids.. the second yes?

ط٧: الغازية

13 S7: gases

م: الغازية و؟

14 T: gases and?

ط١: الصلبة

15 S1: solids

م: الصلبة أو الصلبة

16 T: solids or solids

The turn-by-turn analysis reveals that the teachers encouraged/motivated students to use Standard Arabic (mostly in the Frequent and Occasional Switch subcategories) in three main ways:

- The teachers explicitly asked the pupils to read/repeat Standard Arabic words or sentences (see Extracts 8.7 and 8.8);
- They would start a sentence in Standard Arabic and pause for a few seconds in order to encourage the students to complete the sentence in this variety (see for instance Extract 8.9);
- They would ask questions, for which the answers are usually in Standard Arabic, because they contained scientific or academic terms that have no common equivalents in Local Arabic (see for example Extract 8.6).

Extract 8.7 An example of a teacher asking his students to read Standard Arabic words

م: طيب [يقرع السبورة].. هذي الكلمة.. نريد أن نتهجى الأحرف اللي فيها وننطقها.. فيها حرف الياء وحرف الذال وحرف الهاء وحرف البا

1 T: okay [T is knocking on the whiteboard].. this word.. we want to spell the letters in it and then we
2 say it.. it includes the letter G and O

ط١: "يذهب"

3 S1: “go”

ط٢: "يذهب"

4 S2: “go”

In Extract 8.7, the students used Standard Arabic because their teacher (Mr Hasan) asked them to read words in this variety from the whiteboard. Whereas in Extract 8.8, the participating teacher (Mr Badr) asked his students to repeat a sentence in Standard Arabic, which was a religious saying.

Extract 8.8 An example of a teacher asking students to repeat a Standard Arabic sentence

م: هذا كلام الرسول صلى الله عليه وسلم.. صلوا عليه.. قولوا صلى الله عليه وسلم

1 T: these are the words of the prophet peace be upon him.. say peace be upon him

طلاب: صلى الله عليه وسلم

2 Ss: peace be upon him

Similarly, the analysis shows that the participating teachers frequently used a sentence completion frame, whereby they would start a sentence in Standard Arabic and pause for a few seconds in order to encourage the students to complete the sentence using this variety. For instance, in Extract 8.9, the teacher (Mr Sultan) was reviewing ‘the Five Pillars of Islam’ with his students. In lines 1, 3, and 5, he was trying to remind students of the First Pillar by starting the sentence in Standard Arabic and pausing for a few

seconds to let students complete it. The students then responded by completing the sentence in that variety (see lines 4 and 6).

Extract 8.9 A teacher starting a sentence in Standard Arabic and pausing for seconds to let the students complete it

م: أول شي "شهادة".. رامي
1 T: the first thing is “there is”.. Rami
2 ط٣: "شهادة"
S3: “there”
3 م: "شهادة أن" ..
T: “there is”..
4 ط٣: "أشهد أن آ محمدا رسول الله أشهد أن لا إله إلا الله"
S3: “Mohammad is the messenger of Allah.. and there is no God but Allah”
5 م: عمر "شهادة أن"..
T: Omar.. “there is”..
6 عمر: "أشهد أن لا إله إلا الله وأشهد أن محمدا رسول الله"
Omar: “there is no God but Allah and Mohammad is the messenger of Allah”

Akin to what was found in the teachers’ language use (Chapter 7), Standard Arabic was the only form of Arabic used in writing (such as in Writing and Student Board-writing episodes). Figure 8.2 shows a writing exercise that occurred in Class 3S, for which the students were asked to fill in the gaps by writing in the missing words. The words that the students were requested to write were already written in light gray and all the students needed to do was to write over them. These episodes were predominantly hands-on activities involving the pupils writing silently on their own. In addition, the teachers did most of the talking in these episodes. However, when the students talked, they used Local Arabic, which was so as: 1) to inform the teachers (e.g. Mr I am done), 2) to ask the teacher how to do the task and 3) to talk to other students.


Figure 8.2 A part of a writing exercise, for which the students were asked to write individual Standard Arabic words

### *8.2.2 Standard-Arabic-dominant episodes*

The analysis demonstrates that, in both focal schools, the participating pupils used Standard Arabic as the main spoken language in three episode types (Listening and

Repeating, Reading out loud and Reviewing the alphabet) and a total of 47 episodes out of 242, which comprises 19.4% of all episodes (see Table 8.4). These episodes occurred in the Standard Arabic and religion lessons.

Table 8.4 Total numbers of the episodes that fit into the Standard-Arabic-dominant category

| **Episode types** | **Total no. of episodes** |
|---|---|
| Listening and Repeating | 29 (out of 29) |
| Reading out loud | 12 (out of 12) |
| Reviewing the alphabet | 6 (out of 6) |

In the episodes shown in Table 8.4, the participating students used Standard Arabic either to read from the whiteboard/the student textbook or to repeat after their teachers (or the audio materials played using the computer). Extract 8.10 gives an example of a Listening and Repeating episode, in which the teacher read Standard Arabic words and asked his students to repeat them after him.

Extract 8.10

Class 1E, Standard Arabic 1
(A Listening and Repeating episode)

م: يلله قوة
1 T: come on loudly
طلاب: "الرياضة"
2 Ss: “sport”
م: "تقوي"
3 T: “strengthens”
طلاب: "تقوي"
4 Ss: “strengthens”
م: "تقوي"
5 T: “strengthens”
طلاب: "تقوي"
6 Ss: “strengthens”
م: "الجسم"
7 T: “the body”
طلاب: "الجسم"
8 Ss: “the body”
م: "وتنشط العقل"
9 T: “and refreshes the mind”
طلاب: "وتنشط العقل"
10 Ss: “and refreshes the mind”
م: اجلس.. مع بعض يلله.. "الرياضة"
11 T: sit down.. come on let’s say it together.. “sport”
طلاب: "الرياضة"
12 Ss: “sport”

Extract 8.11 gives an example of a Reviewing the alphabet episode, in which the students read the alphabet aloud (from the whiteboard).

Extract 8.11

Class 3S, Standard Arabic 1

(A Reviewing the alphabet episode)

م: يلله تعال يا طارق اقرا لنا الحروف من أولها إلى آخرها يلله.. تابع زميلك.. خلك معي الجميع

1 T: come on Tam.. read the alphabet from the beginning until the end.. come on.. pay attention to your
2 friend.. everyone pay attention

طارق: أ إ أ ب ب أب ت ت ت أت

3 Tam: A B C D E F

م: ممتاز

4 T: excellent

[the student continues reading the alphabet]

### *8.2.3 Mixed Arabic episodes*

The analysis shows that the students' spoken language in two Review episodes (in religion lessons) fit into the Mixed Arabic category. Having explained to the students how to perform wudu[46] in previous episodes, the teachers asked individual students in these two episodes to go in front of the class and describe the process. Each student talked for around one minute. The analysis of the students' spoken language reveals that they drew on both Standard and Local Arabic in a fluid and smooth manner. Standard Arabic constituted 23-39% of their utterances (see Table 8.5).

Table 8.5 Summary of the language used by the students in the Mixed Arabic episodes

| Students' pseudonyms | Class | Local Arabic words | Standard Arabic words |
|---|---|---|---|
| **Fahad** | 3E | 35 (74.5%) | 12 (25.5%) |
| **Sa'ad** | 3E | 32 (60.4%) | 21 (39.6%) |
| **Zaed** | 3E | 34 (70.8%) | 14 (29.2%) |
| **Ammar** | 2E | 57 (77%) | 17 (23%) |
| **Raed** | 2E | 33 (68.8%) | 15 (31.2%) |

The functions of Standard Arabic used by the five children were the same as the two functions explained in Subsections 8.2.1 and 8.2.2, namely, for content-related use of Standard Arabic, such as reading or quoting from the student textbook, and for religion-related use, such as using religious terminology.

In the student Religion textbook (pages 17-18), the six steps of how to perform wudu are outlined (please see Appendix 28) and the five students tried to describe these steps without reading. The students used Standard Arabic for 1) vocabulary items mentioned

[46] Wudu is an Islamic ritual practice in which people wash some parts of the body before praying.

in these six steps (for example 'palm' and 'sniff water up[47]' lines 1 and 3, in Extract 8.12); 2) quoting the exact sentences provided for these steps (in the student textbook, such as lines 5, 11; and 13); and 3) using religious terminologies, such as 'wudu' and 'bism Allah' (meaning: in the name of Allah).

Extract 8.12

Class 2E, religion
(A Review episode)

رائد: بعدين أغسل كفي.. بعدين أتمضمض ثلاث مرات
1 Raed: and then I wash my palm.. then wash my mouth three times
م: أيوه
2 T: yes
رائد: بعدين أستنشق خُشمي ثلاث مرات
3 Raed: then I sniff water up three times
م: ايوه.. ممتاز
4 T: excellent.. yes
رائد: "أغسل يدي"
5 Raed: "I wash my hand"
م: لا قبل يدي إيش أسوي؟ أغسل..
6 T: no before my hand what do we do?.. I wash..
رائد: وجهي
7 Raed: my face
م: وجهي.. ثلاث..
8 T: my face.. three..
رائد: أغسل وجهي ثلاث مرات
9 Raed: I wash my face three times
م: أيوه بعدين
10 T: yes and then
رائد: "أغسل يدي إلى المرفق" ثلاث مرات
11 Raed: "I wash my hand until the elbow" three times
م: ممتاز.. أيوه
12 T: excellent.. yes
رائد: "أمسح رأسي مع أذني مرة واحدة"
13 Raed: "I rub my head and ear once"
م: أيوه
14 T: yes
رائد: أغسل رجلي ثلاث مرات "إلى الكعبين"
15 Raed: I wash my foot three times "until the ankles"
م: ممتاز.. صفقوا له.. ممتاز يا رائد
16 T: excellent.. give him around of applause.. excellent Raed

## 8.3 Salient instances of students' language use

As pointed out in Chapter 2, Standard and Local Arabic differ in terms of vocabulary and phonology (cf. Ferguson, 1959). The data show notable instances in students' language use, during the observed lessons, in relation to these two aspects of language.

[47] 'To sniff water up' is a terminology that refers to the process of putting water into the nose as part of performing wudu.

### *8.3.1 Vocabulary*

In terms of lexicon, as aforementioned in Subsection 2.2.2, Ferguson (1959: 334) states that a notable feature in Arabic is 'the existence of many paired items', one Standard and one Local Arabic. These paired items refer to frequently used notions that exist in both varieties of Arabic and the meaning of the two notions/words are almost identical, 'and the use of one or the other immediately stamps the utterance or written sequence as' Standard or Local Arabic (p. 334). For instance, the Standard Arabic word for 'go' is 'ðahaba' and the Local Arabic word is 'rah'. In relation to the paired items, the analysis shows that when several students tried to read and came across these paired words in Reading episodes, for example, they used the Local Arabic words instead of the Standard Arabic ones, perhaps because they guessed them from the pictures rather than actually reading them (see for example Extract 8.13), which occurred 19 times in all the lesson episodes. For example, in Class 2S, one of the teachers (Mr Badar) was presenting a picture on the whiteboard using the projector (see Figure 8.3) and asked his students to read the second word, which was بطيخ 'watermelon'. This fruit in Arabic has different names in the Standard and Local versions. In Standard Arabic it is بطيخ (biteex), as written in Figure 8.3, whilst in Local Arabic it is called حبحب (habhab) or جح (jeh). In line 1, Mr Badar instructed his students to read the word that was written on the whiteboard and emphasised not saying other words. He probably said this because he was aware of the different names of this fruit or because he had similar instances in which students used the Local Arabic words instead of the Standard Arabic ones when they tried to read. In line 4, Mr Badar asked one of the students (Tariq) to read and the boy used the Local Arabic word 'habhab' (line 5). Mr Badar then said that the written word was not 'habhab'.


Figure 8.3 A picture that was presented during a Standard Arabic lesson

Extract 8.13

Class 2S, Standard Arabic 2

(A Reading out loud episode)

م: اللي تحتها الصورة الصغيرة.. مكتوب لا تقول الاسم من عندك.. أنا أبغى الاسم المكتوب

1 T: the small picture beneath it.. it's written there.. don't say other words.. I want the word that is written

ط١: خوخ

2 S1: peach

م: أوص.. اللي تحتها

3 T: quiet.. the one beneath it

م: إيش هذي يا طارق؟

4 T: what is this.. Tariq?

طارق: حبحب

5 Tariq: habhab

م: هنا مو مكتوب حبحب.. إيش مكتوب؟

6 T: here it's not written habhab.. what is the written word?

طارق: ...

7 Tariq: …

The analysis also reveals that the students' language use contained loanwords (for more details on loanwords, see Subsection 2.3.1). More specifically, in science lessons in both schools, the participating teachers asked the students to provide examples of liquids, gases and solids, for which they provided examples that included loanwords, as shown in Table 8.6. It can be seen from this table that most of the loanwords were used in Local Arabic, and this reflects what was explained in Chapter 2, whereby Arabic speakers can easily incorporate foreign words into this variety, which is rarely the case with Standard Arabic (cf. Ryding, 2005).

Table 8.6 Loanwords found in the students' spoken language in class

| | Loanwords | Types of Arabic | Donor language | Notes |
|---|---|---|---|---|
| 1. | كتشب Ketchup | Local Arabic | English | Found in science lessons in both schools |
| 2. | بيبسي Pepsi | | | |
| 3. | غاز Gas | | | |
| 4. | لمبة Lamp | Local Arabic | English | Found in a science lesson in ECS |
| 5. | تلفزيون Television | | | |
| 6. | البلونة Balloon | | | |
| 7. | سفن أب Seven up | | | |
| 8. | بطاطس Potato | | | |
| 9. | دريشة Window | Local Arabic | Persian (Althokiar, 2013) | |
| 10. | البنزين Benzene[48] | Used in Local and Standard Arabic | English | |
| 11. | طماطم Tomato | Local Arabic | English | Found in an Interactive Talk episode in SCS |

### *8.3.2 Phonology*

Akin to what was discussed in Section 6.10, the analysis of the data in the current chapter reveals a number of instances in which a number of the students mispronounced Standard Arabic words. More specifically, seven Standard Arabic sounds were mispronounced during the observed lessons, which are shown in Table 8.7. For the participating students who seemed to mispronounce the first five Standard Arabic sounds shown in Table 8.7, this was influenced by their local dialects in that these sounds are pronounced differently in them. While in the last two rows, the students seemed to have not mastered pronouncing all the consonant sounds, i.e. they had difficulties with /ʃ/ and /x/. Owens (2012) notes that by the age of five, children acquire most speech sounds, although some children may still continue to have difficulties in producing some consonant sounds and this perhaps can help to explain why some students mispronounced some consonant Arabic sounds in my data.

[48] Benzene in Arabic has slightly a different meaning from the English word; it means 'petrol' (a liquid that is used as a fuel for cars).

Table 8.7 Standard Arabic sounds that were mispronounced during the lessons

| Sounds that were mispronounced | Number of times they were mispronounced | Examples from the data | Comments |
|---|---|---|---|
| The sound /θ/ was converted into /t/ or /s/ | 3 | تاني (ثاني) /θæni/ [second] was pronounced /tæni/ | The students who did this spoke African Meccawi (west of Saudi Arabia) and Egyptian colloquial, and in their dialects the sound /θ/ is converted into /t/ or /s/ |
| The sound ذ /ð/ was pronounced /z/ | 14 | أستاز (أستاذ) /ˈəstˈæð/ [Teacher] was pronounced /ˈəstˈæz/ | The students who did this speak Syrian and Egyptian colloquial and in these dialects, the sound /ð/ is converted into /z/. |
| The sound ق /q/ was pronounced /ɣ[49]/ | 2 | تغوي (تقوي) /jʊqæwi:/ [strengthen] was pronounced /tʊɣæwi:/ | One student spoke Sudanese colloquial and in this dialect, the sound /q/ is pronounced /ɣ/ |
| The sound /dʒ/ was converted into /ˈʒ/ | 5 | حج (حج) /hædʒ/ [pilgrimage] was pronounced /hæˈʒ/ | The students' teacher in the class spoke the Hejazi dialect and in this dialect the sound /dʒ/ is pronounced /ˈʒ/ (the word /hædʒ/ was pronounced /hæˈʒ/ by the teacher) |
| The sound هـ /h/ was converted into /ʕ/ | 1 | مأند (مهند) /məˈhænad/ [An Arabic name] was pronounced /məʕnad/ | The student who did this spoke African Meccawi and in this dialect the sound /h/ is converted into /ʕ/ |
| The sound ش /ʃ/ was converted into س /s/ | 2 | سمس (شمس) /ʃæms/ was pronounced /sæms/ | The child seemed to face a difficulty in pronouncing the /ʃ/ sound |
| The sound خ /x/ was converted into ح /h/ | 2 | حوح (خوخ) /kæwk/ was pronounced /hæwh/ | The child seemed to have a difficulty in pronouncing the /x/ sound |

## 8.4 Summary

The findings regarding students' language use in class that have been presented in this chapter were similar in the two focal schools, in that Local Arabic was the primary spoken language used by the students (this variety was dominant in 193 episodes out of 242). While Standard Arabic was dominant in the students' spoken discourse in 47 episodes out of 242. Only two episodes (out of 242) fall into the Mixed Arabic category,

[49] There is no equivalent to the Arabic sound غ, so I used the IPA /ɣ/. The same goes for the sounds ع and خ, in which I used /ʕ/ and /x/, respectively.

in which five students spoke using a mix of Standard Arabic and Local Arabic in a dynamic way (23–39% of their utterances were in Standard Arabic).

Whilst Local Arabic was the predominant spoken language, the participating students (in both schools) used both Arabic varieties in the observed lessons. Further, these two Arabic varieties were used for different functions. In all the observed lessons, Local Arabic was associated with five major functions:

- To ask for the teacher's permission (e.g. to go to the toilet), to inform the teacher and to complain about something or someone;
- To ask what to do or how to do a task and occasionally to ask about the meaning of Standard Arabic words;
- To talk to other students;
- To engage in a general conversation with the teachers, to talk about a given topic (e.g. to describe a picture) and to reply to the teacher's greetings (e.g. good morning);
- Local Arabic was occasionally used for insulting other students (i.e. to say offensive or bad words to other pupils).

Local Arabic was exclusively used for the above-mentioned functions. For example, the students never talked to each other using Standard Arabic, nor did they ask for permission to do something using this variety and the same is true for the remaining functions.

On the other hand, in all the observed lessons in both schools, Standard Arabic was associated with two functions: content-related, such as reading or using technical/scientific/academic vocabulary and religion-related, such as reciting the Qur'an or Hadith and for articulating religious terminologies, such as those used in prayer. In addition, the findings show that written discourse always occurred in Standard Arabic in both participating schools. The findings also reveal that the teachers encouraged/motivated students in both schools to use Standard Arabic in three main ways: asking them to read/repeat words or sentences in this variety; asking them to complete a sentence using the language when the teacher had started it in Standard Arabic and had paused for a few seconds to encourage students; and when the teachers

asked questions that had to be answered in Standard Arabic because they included scientific or academic terms that had no common equivalents in Local Arabic.

Noticeable instances in relation to the students' language use in terms of lexicon and phonology have been discussed in this chapter. With respect to lexicon, the findings show that when several students tried to read and came across a number of 'paired words', they used the Local Arabic words instead of the Standard Arabic ones and their language use contained several loanwords. With regards to phonology, the findings reveal that seven consonants Standard Arabic sounds were mispronounced during the observed lessons. The findings in relation to the classroom observation data have been presented in this chapter and in the previous one, while in the next chapter, the teachers' reflections on classroom language use and on the diglossic situation are discussed.

# Chapter 9 Teachers' reflections on classroom language use and the diglossic situation

## 9.1 Introduction

This chapter presents the findings from the interviews with the teachers who also took part in the observed lessons discussed in Chapters 7 and 8. The interview data complement the observations with additional details and explanations. The main goal of the interviews was to gain information that could not be elicited via observation alone. Specifically, the aim was to explore the rationale behind the participants' choices of language in class, the teachers' views on classroom language use as well as the diglossic situation, and their language attitudes towards Standard and Local Arabic.

The current chapter is organised as follows: the first two sections of this chapter are introductory. Subsection 9.1.1 provides brief background information about the participants and data collection, while Subsection 9.1.2 outlines the analytic steps that were taken to yield the findings. Section 9.2 gives a general background about the types of Arabic used in Saudi society, as described by the participants. A discussion of teachers' language use in the classroom and the reasons behind their choices of language follow in Sections 9.3 to 9.6. In Sections 9.7 to 9.11, students' language use in the classroom and its relation to society and home language experiences, as well as teachers' perspectives on the preschool period, are discussed. Section 9.12 explores the teachers' perceptions of Arabic varieties in class. A summary of the main findings presented in the current chapter is provided in Section 9.13.

### *9.1.1 Participants and data collection*

The participants of the interview data were 10 teachers who were responsible for teaching the pupils in the classroom observations that took place in the two focal schools (see Chapters 7 and 8). They were all Saudi male teachers and the ranges of their years of teaching are shown in Table 9.1.

Table 9.1 The teachers' years of experience

| No. of participating teachers | Years of teaching |
|---|---|
| 4 | 3-5 years |
| 4 | 11-17 years |
| 2 | 25 years |

As explained in Chapter 3, the participating teachers were interviewed twice, once at the beginning of the data collection process, and then towards the end of the fieldwork. The interviews were semi-structured. The initial interviews were aimed at gathering the teachers' understanding of language use in class, the types of Arabic used in teaching-learning activities and the reasons for their choices of language. In the second interviews, some specific instances of language use during the observations were discussed as well as other questions related to students' language use in school and during the preschool period. The main interview schedule can be found in Appendix 4, while more probing questions were added whilst the teachers were taking part. All the interviews were audio recorded, and each took around 10-15 minutes. The interviews were held in one of the offices of the school, at a convenient time for the participating teachers and Arabic was used to conduct the interviews.

### *9.1.2 Analytic steps*

In order to deliver the findings presented in this chapter, the following steps were taken.

1. All of the interviews were transcribed verbatim[50].
2. The analysis was conducted on the basis of carefully listening to all the recordings and reading through the transcripts (multiple times).
3. A thematic analysis approach was adopted for classification and summary of the data, through the process of coding the data:

    a. The codes were developed through listening carefully to the recordings and reading the transcripts. The interviews were inductively coded (Braun & Clarke, 2006), i.e. I created the codes directly by examining the data without having predetermined ones.
    b. I initially developed the codes by providing descriptive ones that reflected the topics/issues mentioned (Charmaz, 2006: 48).
    c. The initial codes were then carefully refined and edited where necessary. In addition, those that were related in meaning to others were combined in order to create a larger category (Cohen et al., 2007; see Subsection 3.7.1).

[50] For more details about how the data were transcribed, please see Subsection 3.7.1.

d. The codes and categories emerging from the interviews were compared and contrasted in order to find patterns in the data. The central themes were then identified, which are those that represent the essence of the key ideas and patterns of the data (Cohen et al., 2007).
e. In order to increase the reliability of the coding, I asked a Saudi colleague, who was studying for a PhD in applied linguistics in London, to read and code two random interview transcripts independently (i.e. without looking at the codes identified by the researcher). We then discussed and compared the codes and categories created by my colleague with mine in order to find the similarities and differences, and our codes were broadly similar (see Subsection 3.7.1 for more details). This step helped to ensure that the codes made sense and were reflective of the data.

A concise summary of the findings is presented in this chapter, while the central themes that emerged from the data can be found in Appendix 29.

## 9.2 The predominance of Local Arabic in Saudi society

All of the ten participating teachers stated that Local Arabic is the dominant spoken language in Saudi society. For example, one of the interviewees (Mr Khalid) remarked that 'ala'amia[51] [Local Arabic] is used in homes, with relatives, on the streets and so on. They [students] are all used to ala'amia' (excerpt[52] from the second interview). Likewise, another teacher (Mr Fahad) explained that Local Arabic is the dominant language 'because it is the language used at school, in neighbourhoods, in the streets, in mosques except for preachers when they use alfusha[53] [Standard Arabic]' (excerpt from the second interview). Similarly, one of the interviewees (Mr Hamid) said that 'if you notice, ala'amia [Local Arabic] is overwhelmingly dominating' (excerpt from the second interview). Along similar lines, one of the teachers (Mr Badar) stated that 'the

[51] Similar to what was pointed out in Chapter 5, the interviewees referred to Local Arabic as ala'amia.

[52] Short quotes (no longer than 20 words) that were used from the data are translated into English without providing the Arabic version so they can fit into the text, while longer ones are provided in both English and Arabic.

[53] The interviewees referred to Standard Arabic as 'alfusha' or 'the Arabic language' (see Chapter 1).

norm of our society is that ala'amia [Local Arabic] is the dominant language in the streets and public places' (excerpt from the first interview).

On the other hand, one of the teachers (Mr Ali) pointed out that Standard Arabic is not acceptable in everyday communication, saying that 'if you talk to people in alfusha [Standard Arabic], they would laugh at you, you are clashing with society when using alfusha [Standard Arabic]' (excerpt from the first interview). Similarly, three of those participating (out of 10) stated that using Standard Arabic in everyday communication is odd and not accepted by society. For example, one (Mr Mohammad) said that Saudi society does not accept the use of Standard Arabic unless, for example, when the speaker is a television presenter or poet, whereas this variety is not used in ordinary talk. What the teachers highlighted about the dominance of Local Arabic in Saudi society is in line with the literature on Arabic diglossia (cf. Bassiouney, 2009; please see Chapter 2).

Understanding the broad linguistic norms and background of Saudi society will help the reader to understand the findings presented in the succeeding sections. As pointed out by Bloome et al. (2008: 20), the events that occur in the classroom are part of 'broader cultural and social processes', and thus, this section has provided broad background information about language practices in Saudi society to inform understanding of the interview data.

### 9.3 Teachers' use of Local Arabic in class and their rationale

In response to the following question 'What types of Arabic do you usually use in the classroom?', seven teachers (out of 10) said they usually use Local Arabic as the main spoken language in class. Nine of the teachers stated that, from their experiences, Local Arabic is the main language used by Year One teachers in class. For example, one of the interviewees (Mr Ali), who has been a primary teacher for 14 years, remarked that: 'ala'amia [Local Arabic] is the dominant language and it is pretty obvious... from my experience ala'amia is the most frequent language [used by teachers]' (excerpt from the first interview).

The interview findings are consistent with the observation data, which demonstrated that Local Arabic was predominantly used in class (see Chapter 7). One of the main foci of the interviews was exploring the underlying reasons behind teachers' use of Local Arabic in the classroom and the interviewees provided a number of reasons for doing so (most of which are interrelated). These reasons have been divided into four categories: reasons related to 1) students, 2) society, 3) teachers, and 4) medium of instruction.

Most of the reasons behind using Local Arabic in class were related to students. For instance, all the ten participating teachers reported that they used Local Arabic because students did not understand Standard Arabic well. One of the teachers (Mr Faris) asserted that 'some students may not understand what the teacher says when using alfusha [Standard Arabic] as if he is talking in English' (excerpt from the first interview). He explained that:

أ. فارس: لكن هذا لو أقول لُه مثلا آآ لغة عع ايه لغة عربية فصحى أرجو الهدوء.. ما ما غير واضح فيهم.. اسكتوا اهجدوا من هال يفهمونه

**Mr Faris**: when I talk to Year One students in alfusha [Standard Arabic] such as er [saying] be quiet [in Standard Arabic].. it's not it's not clear to them.. [saying] quite.. silent [in Local Arabic].. these are the types of words pupils understand

(Excerpt[54] from the first interview)

The fact that students did not fully understand Standard Arabic and understood more quickly in Local Arabic appeared to be an important issue as all of the participating teachers mentioned it when explaining the reason for using Local Arabic in class. Further, seven of the teachers pointed out that one of the reasons behind the use of Local Arabic by teachers is that this is the type of Arabic that students speak in the classroom. One of the interviewees (Mr Khalid) explained that in his class students spoke their local dialects, and thus, he used Local Arabic because it was closer to the language they were using. He said that 'I use the language that is closer to them, even if I use their own local dialect to convey the message' (excerpt from the first interview).

[54] Transcription keys (in all the long excerpts presented in this chapter): The two dots (..) means a short pause; round brackets () are used for unclear utterance; explanations and non-verbal actions are provided between square brackets []; the three dots between square brackets [...] indicates an ellipsis; and a question mark (?) is used at the end of sentence/s to indicate that they represent a question.

Five of the teachers said that they used Local Arabic because the students were in the early stages of learning Standard Arabic, and hence, as they found it hard to understand, communicating in the latter was difficult for them. Two of the teachers said that they used it owing to the fact that some students do not like being talked to in Standard Arabic (because, as aforementioned, they do not understand it).

The interviewees provided reasons related to society. Nine of the participating teachers stated that they used Local Arabic on the grounds that students were speaking it at home. The fact that Local Arabic is the language used at home is in line with the questionnaire data, in which 97% of the parents reported that they used it as the main language with their children before they entered the school system (see Chapter 4). Five of the participating teachers revealed that they employed Local Arabic in class because they were used to it, i.e. it was the language they used in everyday communication. These five teachers indicated that Local Arabic is the dominant language in Saudi society and they were using it in the classroom because they are members of that society. For example, one of the interviewees (Mr Hamid) stated that he used Local Arabic because 'we [as teachers] are not accustomed to using alfusha [Standard Arabic]' (excerpt from the first interview). Another teacher (Mr Mohammad) also mentioned the difficulty in using Standard Arabic in class because Local Arabic is the language teachers spoke in everyday language, saying that 'who can commit himself to using alfusha [Standard Arabic]? You must forget about ala'amia [Local Arabic]' (excerpt from the second interview). In the same vein, one of the teachers (Mr Badar) stated that: 'I tried to use alfusha [Standard Arabic] in the second term but I couldn't, ala'amia [Local Arabic] dominated' (excerpt from the second interview). To put it differently, these teachers stated that whilst they tried to use Standard Arabic (as the main spoken language) in class, they found themselves using Local Arabic because it is the language they were using in daily life communication.

The interviews uncovered reasons related to the teachers themselves. Three of the interviewees believed that many teachers do not have the necessary training to use Standard Arabic, and thus, they use Local Arabic in the classroom. For example, one of the teachers (Mr Sultan) stated that the lack of the necessary training to use Standard Arabic was the most important reason behind teachers' use of Local Arabic in class. Similarly, another teacher (Mr Hasan) argued that 'how can you make teachers use

alfusha [Standard Arabic] if they have not mastered it?' (excerpt from the first interview). He said that he had been teaching for over 17 years and he had taught in more than 20 different schools in three different cities in Saudi Arabia and from his experience, 'at least 30-40% of teachers do not master alfusha [Standard Arabic]' (excerpt from the first interview). In the same vein, Mr Hasan pointed out that some teachers, including himself, avoided using Standard Arabic because they were afraid of making grammatical mistakes. The observation data support what Mr Hasan said, showing that three of the participating teachers (including Mr Hasan) committed grammatical mistakes when using Standard Arabic (see Subsection 7.3.2). Three of the participating teachers said they were using Local Arabic when teaching because they were taught in that language when they were students. One of the interviewees (Mr Hamid) explained that:

> أ. حامد: لأنه حنا لما درسنا وكذا فكانت اللغة الموجة لنا اللغة العامية تقريبا.. لو انه ت.. يعني دُرّسنا باللغة العربية أو تعودنا عليها لاستخدمناها في التدريس
>
> **Mr Hamid**: because when we were students.. we used to be taught sort of in ala'amia [Local Arabic].. if we.. had been taught in the Arabic Language [Standard Arabic] in school or had been used to it.. we would have been using it when teaching
>
> (Excerpt from the first interview)

Another teacher (Mr Mohammad), added a further reason for using Local Arabic: he stated that he did so in order to seem more friendly and humble to his students thus implying that Standard Arabic, by implication, is too formal. Three of the interviewees pointed out that using Standard Arabic requires effort, while Local Arabic is easier to use. One of the teachers (Mr Badar) admitted that some teachers, including himself, are lazy in using Local Arabic (as indicated by the teacher). He said 'I will tell you the truth, we [teachers] must get students used to alfusha [Standard Arabic] in the second term but there is negligence from us [as teachers for not doing so]' (excerpt from the second interview).

Further reasons were provided that were related the medium of instruction. Four of the teachers said that they employed Local Arabic to express information in an easy way, whereas three other teachers stated that they used it to explain Standard Arabic words. What the teachers pointed out was also observed in observation data, where the findings in Chapter 7 showed that the teachers used Local Arabic to explain the topic and to

interpret Standard Arabic words. Further, one of the teachers (Mr Mohammad) said that he needed to use Local Arabic because:

أ. محمد: لأنهم مهوب دائما قراءة.. عندك قراءة.. عندك كتابة.. عندك مسكة قلم.. عندك عندك عدة أشياء لازم تخلصها خاصة الفصل الدراسي الأول.. تلقاك مشغول مع الطلاب مثلا جلوس الصح.. طريقة خروجهم دخولهم.. عندك أشياء آآ تغطي على أشياء.. تبدا عاد التفرغ للقراءة وهذي

**Mr Mohammad**: it's not always about reading especially in Term 1.. you have reading.. writing.. teaching students how to hold a pen among other things.. I find myself busy telling students how to sit correctly.. how to get in and out of the classroom and so on.. so these things take time.. and then you have some time for reading

(Excerpt from the first interview)

What can be understood from Mr Mohammad is that Standard Arabic is primarily associated with the language of the curriculum, such as reading, while Local Arabic is used for other functions, such as classroom management and for giving instruction to students (such as to teach them how to hold a pen and so forth). His statement is in line with the findings presented in Chapter 7, which showed that classroom management was associated with Local Arabic, whilst Standard Arabic was found to be closely related to content-related functions, such as reading, or articulating vocabulary items connected to the topic being explained. Another teacher (Mr Hasan) stated that he needed to use Local Arabic because it is the spontaneous language, explaining that:

أ. حسن: أحيانا مع بعض التصرف من أحد الطلاب يجبرك إنه يكون فيه رد سريع له.. وفي هذا الوقت أحيانا ما يكون على ال آ يعني يكون فيه تحضير مثلا على قولتهم سريع في الرد باللغة العربية الفصحى فيكون ردك يعني معاه عامية

**Mr Hasan**: sometimes with some students' behaviour I'm forced to make a quick response.. and at this time sometimes er I can't make a quick response using alfusha [Standard Arabic] because you need preparation to do so.. thus I have to use ala'amia [Local Arabic]

(Excerpt from the first interview)

What Mr Hasan is stressing here is that using Standard Arabic requires preparation, unlike Local Arabic. Overall, Table 9.2 encapsulates the major reasons that were inferred from the interview data that explain teachers' use of Local Arabic in the classroom.

Table 9.2 Major reasons behind teachers' use of Local Arabic in class

| Category | Particular reason as indicated by the teachers | No. of teachers providing the reason |
|---|---|---|
| Students | Students do not (fully) understand Standard Arabic/teachers afraid that students might not understand it. Likewise, students understand Local Arabic better and more quickly than Standard Arabic. | 10 |
| | Local Arabic is the variety that students are used to in class. | 7 |
| | Students in Year One are in the first stages of learning Standard Arabic and it is difficult for them to understand this variety. | 5 |
| | Some students do not like being talked to in Standard Arabic, because they are not used to it. | 2 |
| Society | Local Arabic is the language students use in society and at home, so when they start primary school, most come with very little knowledge of Standard Arabic. | 9 |
| | Teachers are accustomed to Local Arabic because it is the dominant language of Saudi society, and they are part of society. | 5 |
| Teachers | Some teachers have not had the necessary training to use Standard Arabic in class. | 3 |
| | Some teachers avoid Standard Arabic because they are afraid of making mistakes (e.g. grammatical errors). | 1 |
| | When the teachers were students, they were taught in Local Arabic at all levels of education, which is one of the reasons behind their use of it in class now. | 3 |
| | It seems affected/unnatural to use Standard Arabic with children, while using Local Arabic makes the teacher seems humble and closer to the students. | 1 |
| | Local Arabic is easier to use than Standard Arabic because the latter requires effort and preparation. | 3 |
| | One of the teacher thinks he is lazy in using Local Arabic (as indicated by the teacher). | 1 |
| Medium of instruction | Local Arabic is used to simplify information (to express information in an easy way). | 4 |
| | Local Arabic is used to explain Standard Arabic words/sentences. | 3 |
| | Teaching is not always about reading; teachers need to instruct students (or request that students do tasks) and manage the class, and thus, they use Local Arabic because it is the language students understand. | 1 |

## 9.4 Teachers' language attitudes towards the use of Local Arabic in class

Seven of the participating teachers indicated that Local Arabic has a negative impact on the teaching and learning of Standard Arabic. For example, one (Mr Mohammad) said that 'of course ala'amia [Local Arabic] has a negative influence [on students]' (excerpt from the first interview). The teachers provided nine main reasons to explain how Local Arabic has a negative effect on pupils (from their perspectives), which are summarised in Table 9.3.

Table 9.3 Main reasons against the use of Local Arabic in class

| Reasons | No. of teachers providing the reason |
|---|---|
| 1. Using Local Arabic in class will eliminate Standard Arabic. In other words, if the students use the former, they will not use the latter in class. | 2 |
| 2. If teachers use Local Arabic, students will have limited chances of hearing and practising Standard Arabic in class. | 2 |
| 4. The first three years of schooling is vital for language development, and thus, Standard Arabic should be used in class rather than Local Arabic. | 2 |
| 5. Local Arabic is not the language of education and knowledge. | 1 |
| 6. Two of the teachers said that Local Arabic is not the correct form of Arabic. Likewise, another teacher stated that using Local Arabic in class is wrong. | 3 |
| 7. The use of Standard Arabic expands students' vocabulary size unlike Local Arabic. | 2 |
| 8. Using Local Arabic is incompatible with teaching Standard Arabic modules. | 1 |
| 9. If Local Arabic is the dominant language, Standard Arabic will be disliked. Hence, Standard Arabic should be used to attract students to it. | 1 |

One of the teachers (Mr Hasan) argued that both Standard and Local Arabic have advantages and disadvantages. He said that, in some cases, he needed to use Local Arabic so as to express information in a quicker way, saying that 'if I am in a hurry, I could use ala'amia [Local Arabic] in one word or so to express information in a quicker way' (excerpt from the second interview). Mr Hasan said that teachers could explain some points using one Local Arabic word, while they would need to use several Standard Arabic sentences to explain the same point. One the other hand, Mr Hasan argued that students need to be able to understand Standard Arabic and this could happen only when teachers are using it in the classroom, otherwise, students will be dependent on Local Arabic in class.

Likewise, one of the interviewees (Mr Fahad) thought that Local Arabic can be a positive aspect in terms of explaining a topic, but that students should not rely completely on Local Arabic, because it is 'not the correct form of Arabic' (excerpt from the first interview). In the same vein, one of the teachers (Mr Ali) described Local Arabic as 'a wrong thing' saying 'always wrong things are negative so using ala'amia [Local Arabic] is a negative aspect' (excerpt from the first interview). According to these teachers, Standard Arabic should be used because it is the language of education and culture, and thus, it is the elite language, unlike Local Arabic.

Mr Khalid stated that Local Arabic has a positive effect on Year One students, arguing that 'the lexicon of ala'amia [Local Arabic] was originally taken from alfusha [Standard Arabic]... so yes the use of ala'amia tends to have a positive influence' (excerpt from the first interview). As explained in Chapter 2, the majority of the Local Arabic words were originally taken from Standard Arabic, therefore, many words share similar roots and similar pronunciation. Mr Khalid emphasised the advantages of these similarities, arguing that Local Arabic can help in relation to understanding Standard Arabic.

### 9.5 Teachers' use of Standard Arabic in class and their attitudes towards it

All ten teachers completely agreed that, from their experience, the majority of Year One teachers do not use Standard Arabic as the main spoken language in class. According to four of them, the chief factor behind teachers' use of Standard Arabic in class is the textbook. For example, one of the teachers (Mr Mohammad) said that 'the book [textbook] forces me to use alfusha [Standard Arabic]' (excerpt from the first interview). This was also noted in the analysis of the observation data; teachers' use of Standard Arabic in class was closely associated with content-related activities, such as reading or using vocabulary items mentioned in the textbook (see Chapter 7). Three of the teachers also stated that they needed to use Standard Arabic for reciting the Qur'an, which is also consistent with the findings presented in Chapter 7.

Nine of the participating teachers displayed positive attitudes towards using Standard Arabic in class for a variety of reasons. Three contended that if teachers use Standard Arabic in class, then students would get exposed to it, and thus, they would increase

their vocabulary size. For example, one of the teachers (Mr Ali) argued that 'alfusha [Standard Arabic] enriches students' vocabulary while ala'amia [Local Arabic] does not' (excerpt from the first interview). Similarly, three of the participating teachers mentioned the importance of the early years in learning and language development. One of the interviewees (Mr Badar), for instance, advocated the use of Standard Arabic in class because 'the first three years of school are the most crucial time for learning, after which students just extend their knowledge' (excerpt from the first interview).

A number of reasons provided by the teachers for the advocacy of using Standard Arabic in class seem to stem from their affective and cognitive[55] language attitudes towards this Arabic variety. For instance, four of the interviewees indicated that Standard Arabic is the language of the Qur'an (which indicated the sacred status of this variety), while two said that this variety is the 'beautiful' and 'correct form of Arabic'; hence, teachers should use it in the classroom. Similarly, seven of the teachers argued that Standard Arabic is the language of textbooks and knowledge, and thus, it should be used in class. Further, one of the interviewees (Mr Faris) supported the use of this variety in class because 'this [Standard Arabic] is our language' (excerpt from the first interview), while another (Mr Badar) stated that 'it [Standard Arabic] is our mother tongue' (excerpt from the first interview). Likewise, another teacher (Mr Fahad) argued that this variety should be used so that students preserve their Standard Arabic identities.

The participating teachers also provided reasons in support of the use of Standard Arabic in class concerning Saudi society. That is, due to the fact that Local Arabic is the dominant language in society, three of the teachers emphasised that Standard Arabic should be used in class to get both teachers and students used to it. For example, one of the teachers (Mr Badar) argued that Standard Arabic should be used in class 'because it is the only place in which students can use alfusha [Standard Arabic]' (excerpt from the first interview). Mr Badar also pointed out that Standard Arabic should be used in the classroom; otherwise it will die.

[55] For discussion on affective and cognitive language attitudes, see Section 2.4.

The interviewees provided reasons for the use of Standard Arabic in class related to the role of teachers and school. One (Mr Faris) argued that teachers should use Standard Arabic in class because their job (as teachers) is 'to make students love alfusha [Standard Arabic]' (excerpt from the first interview). Along similar lines, two of the interviewees subscribed to the view that Standard Arabic should be used in class in order to help students to learn and understand this Arabic variety. One of the teachers (Mr Ali) highlighted the importance of practice for learning Standard Arabic, arguing that teachers should use it in class so that students can practise what they learn in textbooks. For instance, if students learn a particular grammatical rule, their teacher should practise it with them so they can apply it rather than just know it in theory. He stated that teachers' language should be a model for what students are learning.

Three of the teachers called for the use of Standard Arabic in class because of the huge diversity of the number of local dialects in Saudi Arabia. For example, one of the teachers (Mr Faris) opined that whilst each speaker from all the different regions uses his/her local dialect, Standard Arabic unites Arabic speakers. To put it in Mr. Faris's words:

> أ. فارس: عندك اللغة العامية عندك آ مناطق كثيرة عندك مناطق كثيرة كل واحد له لهجته.. فهمت علي.. هذي تجمعهم كلهم باللغة العربية الفصحى
>
> **Mr Faris**: there is ala'amia [Local Arabic].. there are er many different regions.. many regions.. each one speaks his local dialect.. do you get what I mean?.. and alfusha unites them all
>
> (Excerpt from the first interview)

Table 9.4 encapsulates the major reasons and advantages for using Standard Arabic in the classroom, as pointed out by the participating teachers.

Table 9.4 Rationale for using Standard Arabic in class, as indicated by the participating teachers

| Category | Reason | No. of teachers providing the reason |
|---|---|---|
| Language development | Exposure to Standard Arabic is crucial for language development, especially in the first years of school | 3 |
| | If teachers use Standard Arabic, students will pick up from their language, and therefore, expand their vocabulary size | 3 |
| Language attitudes | Standard Arabic should be used since it is the language of the books and culture | 7 |
| | Standard Arabic is the language of the Qur'an (which indicates its sacred status) | 4 |
| | Standard Arabic is the mother tongue and 'our language' | 2 |
| | Standard Arabic is beautiful, formal and the correct form of Arabic | 3 |
| | Students should preserve their Standard Arabic identities | 1 |
| Dominance of Local Arabic in Saudi society | Standard Arabic should be used in class to get students and teachers used to it | 3 |
| | The classroom is the only place where students can use Standard Arabic. It should be used in class otherwise, it will die | 1 |
| Role of school/teachers | Standard Arabic should be used in class to make students love this variety | 1 |
| | School should help students be able to understand Standard Arabic | 2 |
| | School should provide the chance for students to practise Standard Arabic in class | 1 |
| Language varieties | Standard Arabic unites all Saudi and Arab people who speak different varieties of Local Arabic | 3 |

## 9.6 Issues related to the medium of instruction

As explained in the previous section, nine of the participating teachers advocated the use of Standard Arabic as the medium of instruction. However, the participating teachers highlighted a number of issues related to its usage in class. Two of the teachers responsible for teaching maths, supported the use of Standard Arabic in class, but they argued that it should not necessarily be the language of instruction for that subject. One of the teachers (Mr Nasser) pointed out that:

أ. ناصر: في الرياضيات.. يعني دائما نتجاوز عن المرحلة هذي لأن شغلنا حنا على أشكال هندسية مقارنات أرقام [...] لو طلبته منه باللغة العربية أقحمته في مشاكل طويلة عريضة والهدف منها إنك يعني إنو يقرأ الأرقام بشكل صحيح

> **Mr Nasser**: in maths.. I mean we overlook this [the use of Standard Arabic] because we are teaching mathematical shapes.. comparisons.. numbers […] if we ask students to read numbers in the Arabic language [Standard Arabic].. we will drag them into unnecessary complications.. the goal is that students can read the numbers correctly
>
> (Excerpt from the first interview)

In other words, in maths lessons, the teachers gave the priority to learning and understanding the topic and the language that was used was subordinated to these goals. That is, to them, what mattered was that a child knows that two plus two equals four and not whether the pupil provides the answer (four) in Local or Standard Arabic. This reasoning helps to explain the high percentage of Local Arabic that was found in maths lessons in the observation data (see Chapter 7). Another issue was highlighted by two of the interviewees, who stressed that teachers should agree on using Standard Arabic as the medium of instruction, arguing that it is rather unproductive if one teacher teaches in Standard Arabic, while the majority of teachers use Local Arabic in class.

Despite the fact that seven of the teachers thought that Local Arabic has a negative impact on students (Section 9.4), and the fact that nine supported the use of Standard Arabic in the classroom (Section 9.5), Local Arabic, in practice, was the dominant language used by the participating teachers in class, as discussed in Chapter 7 and as reported by the teachers in Section 9.3. The participating teachers revealed that they were facing difficulties in using Standard Arabic in class. One (Mr Hasan), for example, said that Standard Arabic should be the medium of instruction, but nonetheless, he stated that he still needed to use Local Arabic in class for different reasons. In response to the question, 'Should alfusha [Standard Arabic] be the medium of instruction in class?', one of the teachers (Mr Faris) said 'I would hope so, but in reality it is difficult' (excerpt from the first interview). Based on the reasons provided by the teachers in the interviews, the main difficulties facing the participating teachers when using Standard Arabic in class are as follows.

- For reasons related to students, such as the fact that students do not fully understand in Standard Arabic. For instance, one of the teachers (Mr Faris) claimed that 'if I teach totally in alfusha [Standard Arabic], it would not be fruitful; they [students] would understand only 15-20% of the topic' (excerpt from the second interview).

- For reasons concerning practicality, such as the fact that teachers can express information in an easy and quicker way in Local Arabic, whereas they have to make more effort when using Standard Arabic.
- As members of Saudi society, the teachers are used to Local Arabic, and thus, if using Standard Arabic they are going against their spontaneous and natural way of speaking.
- Local Arabic is more appropriate to use for certain functions, such as managing the class or explaining the tasks that students should do.
- Some teachers have not had the necessary training for using Standard Arabic in class.

Three of the teachers stated that the goal of the medium of instruction is to express information in an easy way for students, and thus, teachers can (and should) draw on both Local and Standard Arabic in class. For instance, one of the teachers (Mr Khalid), who had been a primary teacher for 25 years, argued that Standard Arabic alone does not necessarily have to be the language of instruction. He asserted that:

> أ. خالد: وأنت ترى مثلا أبسط الطرق لتوصيل المعلومة للطالب.. ما هي اللغة التي تقدر توصل فيها إلى الطالب.. هذا الطريق اللي أأ الهدف اللي نن يعني نتجه إليه.. سواء باللغة العربية الفصحى أو بالمصطلحات العامية.. ولا نكثر منها المصطلحات العامية.. ما نكثر منها بس بحيث إنا نقدر نوصل المعلومة
>
> **Mr Khalid**: and you see for instance the easiest way to convey information to students.. what language that reaches the student.. this is the way that er.. which er I mean the aim we want to achieve.. whether by using alfusha [Standard Arabic] or colloquial terms.. but we should not use many colloquial words though.. we shouldn't.. just the amount we need to convey the information
>
> (Excerpt from the first interview)

It seems that Mr Khalid subscribed to the idea that teachers should draw on whatever resources are at their disposal to deliver information and make sense (i.e. classroom translanguaging; see Chapter 2). Another teacher (Mr Fahad) said that different issues need to be taken into consideration in relation to the medium of instruction, stating that 'individual differences… as well as the regional differences' should be taken into account when using a particular language in class (excerpt from the second interview). Mr Fahad explained that:

أ. فهد: أحيانا قد تتحدث معهم ب لغة عربية أو باللغة الفصحى نادرا ما تجد أحد يجيد بعض معانيها.. ولكن عندما تتكلم باللهجة الدارجة ت توصل المعلومة.. الهدف هو إيصال المعلومة للطالب بالطريقة المناسبة

**Mr Fahad**: sometimes you talk to students in Arabic language or alfusha [Standard Arabic] and they hardly understand any of its meaning.. but when you speak in the common language [Local Arabic] information can be delivered.. the aim is to deliver information to students in a suitable way

(Excerpt from the second interview)

## 9.7 The dominance of Local Arabic in students' spoken language in class

All ten participating teachers stated that Local Arabic was the language students used in the classroom when communicating with both their teachers and classmates, which is in line with the observation data (Chapter 8). The interviews provided a variety of reasons to explain the dominance of Local Arabic in students' language use in class, which are presented in this section.

All of the interviewed teachers indicated that home language is the principal reason behind the fact that students were using Local Arabic in class. They said that language practices at home clearly influence students, and in particular, the fact that Local Arabic was the language that pupils were using with their parents and siblings at home during the preschool period and in Year One, which helped to explain why they continued using this variety in class. From a broader view, three other interviewees attributed the use of Local Arabic by students in the classroom to the dominance of Local Arabic in Saudi society; the fact that it is the language that children use out of school with friends and relatives and so on. Further, one of the teachers (Mr Badar) argued that many students do not attend preschool, and therefore, they enter primary school without the ability to speak or understand Standard Arabic. Two of the participating teachers pointed out that due to the fact that most children start primary school with no (or little) knowledge of Standard Arabic, they use Local Arabic in class to express their thoughts and feelings.

A number of the teachers provided reasons connected to school for the dominance of Local Arabic in students' language. Four argued that one of the reasons behind the fact that the pupils used it in class was because this was the predominant language used at school by both teachers and students. Moreover, one of the teachers (Mr Faris) asserted

that ‘the curricula have a role no doubt, our curricula are ill-designed’ (excerpt from the second interview). He explained that Year One students ‘are at the basic level, they do not know the Arabic alphabet’ (excerpt from the second interview). He pointed out that the focus in the first term of Year One is on learning the Arabic alphabet and some simple Standard Arabic words. While speaking skills, in his opinion, are not taken into account, because at this level, students are still learning the basics.

Table 9.5 sums up the main reasons for the dominance of Local Arabic in students’ spoken language in the classroom, as put forward by the teachers.

Table 9.5 Major reasons behind students’ use of Local Arabic in class

| **Category** | **Reasons** | **No. of teachers providing the reason** |
|---|---|---|
| Preschool language experiences and society | During the preschool period and when children start primary school, Local Arabic is the dominant form of Arabic that is used in the home and students are affected by this environment (i.e. parents and siblings are using Local Arabic with them). | 10 |
| | Local Arabic is the predominant language in Saudi society, which students use with their friends and on the street. | 3 |
| | Students start school with little knowledge of Standard Arabic; they do not know the basics of this variety and thus they start with learning the alphabet. | 2 |
| | Many students do not attend preschool. | 1 |
| School | Local Arabic is the dominant language at school in both teachers and students’ spoken language. Pupils have a limited exposure to Standard Arabic at school. | 4 |
| | Curricula are ill-designed and Standard Arabic speaking skills are generally ignored by teachers (as argued by one of the teachers). | 1 |
| Students | Students use Local Arabic because this is the language they can use to express their thoughts and feelings. | 2 |

On other hand, all of the ten participating teachers agreed that students rarely used Standard Arabic in class, which is consistent with the observation data presented in Chapter 8. The interview data indicate that students’ use of Standard Arabic is closely associated with the language of the curriculum. For example, in response to the question ‘Are Year One students given the chance to use alfusha [Standard Arabic] in class?’, one of the interviewees (Mr Khalid) replied saying that: ‘in religion lessons, we ask students questions and they provide answers, and thus, they both [questions and answers] are in alfusha [Standard Arabic]’ (excerpt from the second interview). What Mr Khalid said is similar to what was observed in the observation data (Chapter 8),

where one of the factors that prompted students to use Standard Arabic in class was that the teachers would ask questions to which the answers needed to be in Standard Arabic because they contained academic or religious terms with no common equivalents in Local Arabic. Mr Mohammad said that students sometimes used Standard Arabic, 'such as [articulating] some prayers which were in alfusha [Standard Arabic]' (excerpt from the first interview). The teacher gave some examples, such as saying 'bism Allah' (in the name of Allah) and 'alhamdo lillah' (thank God). Mr Mohammad's answer suggests that the use of Standard Arabic is associated with religion, which is also in line with the observation data (Chapter 8).

### 9.8 Students' abilities to understand Standard Arabic

Eight of the interviewees stated that the majority of Year One students were not able to comprehend Standard Arabic (well). In fact, one of the teachers (Mr Faris) contended that even Year Two students do not understand Standard Arabic, saying that: 'Many years ago, I tried to use alfusha [Standard Arabic] in class in Year Two and only one student responded to me' (excerpt from the first interview). Another teacher (Mr Nasser), said that whilst he did not think that Year One students could fully comprehend Standard Arabic, 'he [student] will understand what is required from him' (excerpt from the first interview). He said that, for example, if you told a student to sit in Standard Arabic he would do so. In a similar vein, one of the teachers (Mr Ali) pointed out that 'students may understand alfusha [Standard Arabic], but to respond in alfusha [Standard Arabic], I doubt it' (excerpt from the first interview). The fact that many Year One students did not understand Standard Arabic, as revealed by the interviewees, is in line with the assessment data, which showed that more than 50% of the students scored no more than 5 marks out of 10 in the listening to Standard Arabic stories comprehension (see Chapter 6).

### 9.9 The influence of teachers' language on students

Five of the participating teachers highlighted the fact that teachers' language has an influence on students. For example, one of the interviewees (Mr Sultan) said that teachers' language is significant 'because the teacher is the essential part of teaching; they either teach students alfusha [Standard Arabic] or ala'amia [Standard Arabic]'

(excerpt from the first interview). In other words, students will be influenced by teachers' language, whereby if they use Standard Arabic, students will learn it and thus use it, whereas if teachers use Local Arabic, then students will speak in that language. In a similar vein, one of the interviewees (Mr Hasan) pointed out that teachers should be careful in terms of the language they use in class because students will immediately pick up what they say, including any unintentional grammatical mistakes, which students will then replicate in their own talk.

From a broader perspective, another teacher (Mr Mohammad) highlighted the fact that pupils look up to their teachers and they usually copy what the teachers do: 'students are even affected by the clothes teachers are wearing, the colours teachers chose… thus students are always influenced by teachers' language' (excerpt from the second interview). One of the interviewees (Mr Nasser) claimed that Year One students would speak the language variety that their teachers use: 'because they look up to their teacher, they think the teacher is always correct and all other people are wrong' (excerpt from the second interview). Mr Nasser provided an example of the influence of teachers' language on students, saying that:

أ. ناصر: يعني أنا عندي ابن أخوي مدرس شامي يدرسه.. فإذا جا في البيت تكلم لغة الشامي.. لما تجي تقوله الحركات يقول أحط الضمة [نطق شامي] أكتب لك الضمة [نطق شامي].. يعني غريب شي غريب

**Mr Nasser**: I mean my nephew's teacher is Syrian.. so when the child[56] comes back home he speaks in the Syrian colloquial.. when you ask him about the short vowels[57] he articulates the terms in the Syrian colloquial.. I mean it is astonishing astonishing

(Excerpt from the second interview)

### 9.10 Teachers' views on the impact of diglossia on pupils

Six of the teachers indicated that one of the marked effects of the local practices in the diglossic situation in Saudi Arabia is that, as aforementioned, Local Arabic is the dominant type of Arabic used in Saudi society and Standard Arabic, by contrast, is infrequently used. Accordingly, they argued that this poses difficulties for children when learning Standard Arabic in school. As a result of the predominance of Local Arabic in Saudi society, three of the teachers stated that children generally lack

[56] The teacher's nephew is Saudi.

[57] The writing system of Standard Arabic depends mainly on consonant letters, whereas the three short vowels, which are equivalent to (o, a, e), are written above or under the consonants (cf. Holes 2004).

exposure to Standard Arabic in this society. Further, three of the teachers argued that owing to the fact that Local Arabic is dominant, most of Year One students are surprised and some even shocked when they hear Standard Arabic in the first weeks of Year One. One of the teachers (Mr Khalid) added that some Year One students might even quit school because they do not understand Standard Arabic.

In a similar vein, five of the participating teachers pointed out that there is a gap between language practices at home and what students should learn at school. That is, at home before entering the school system, Local Arabic is dominant in communication and most Arabic-speaking children usually do not engage in any literacy practices, such as reading books. Consequently, the transition from home language to what students should learn in school (Standard Arabic) is difficult and not smooth. One of the interviewees (Mr Mohammad) argued that the closer the home language practice is to the target language, the more readily the child is willing and able to learn.

Two of the teachers pointed out that there is a great distinction between Standard and Local Arabic and this has a negative influence on students. One of the interviewees (Mr Badar) said that 'there is a radical difference between alfusha and ala'amia [Local and Standard Arabic], in terms of grammar, pronunciation, writing and everything' (excerpt from the second interview). As a consequence, he believed that the two Arabic varieties are, in effect, two different languages. Mr Badar (as well as other two participating teachers) argued that if children had only one type of Arabic, they would master it more easily. One of the participating teachers (Mr Hasan) stated that the difference between Standard and Local Arabic also has an influence on vocabulary acquisition. He argued that students are used to saying words in a particular way in their home language (Local Arabic words), but at school, they need to say and hear them in a different way (Standard Arabic words), and this can cause difficulties in terms of both students' receptive language (listening) and productive language (speaking skills). Similarly, three of the interviewees pointed out that the difference between Standard and Local Arabic in terms of phonology has an influence on pronunciation. For example, one of the interviewees (Mr Hasan) said that the phonological differences between the two Arabic varieties have an influence on students: Local Arabic is easier in terms of pronunciation. Mr Hasan continued by pointing out that there are difficult sounds for pupils to pronounce regarding Standard Arabic, such as /q/ ق and /dˤ/ ض. Likewise,

another teacher (Mr Nasser) said that some students face difficulties in pronouncing some Standard Arabic sounds, such as students who come from the north of Saudi Arabia, who tend to convert the Standard Arabic sound /q/ ق into /ɣ/ غ. The observation data (Chapter 8) have also demonstrated that there were a number of noticeable instances in relation to vocabulary and pronunciation, which are in line with what the teachers pointed out (please see Section 8.3).

Akin to what the participating parents pointed out (in Chapter 5), three of the teachers believed that the diglossic situation results in confusion. One of the interviewees (Mr Fahad) stated that, whilst the coexistence of Local and Standard Arabic can be useful in that teachers can draw on both varieties to deliver information to students, it 'might confuse students; because if you have two forms of the same language, students will be distracted in terms of what to focus on' (excerpt from the second interview). Table 9.6 sums up the main points made by the teachers in relation to the influence of the coexistence of Local and Standard Arabic on students.

Table 9.6 Summary of the teachers' opinions on the impact of diglossia on students

| **How the diglossic situation influences students (as stated by the teachers)** | **No. of teachers stating the opinion** |
|---|---|
| Local Arabic is dominant in the society and this causes difficulties for children when starting to learn Standard Arabic in school | 6 |
| Most students lack exposure to Standard Arabic at home due to the dominance of Local Arabic | 3 |
| There is a gap between home language practices (Local Arabic) and what children should learn in school (Standard Arabic) and this poses a challenge for children | 5 |
| Standard and Local Arabic are considerably different, and thus, students are learning, in effect, two different languages | 2 |
| If students had only one type of Arabic, it would be easier for them to learn | 3 |
| Some students are surprised and some might have a bad reaction in the first weeks of school because of the large difference between their home language (Local Arabic) and Standard Arabic | 3 |
| The coexistence of Standard and Local Arabic has a negative influence in terms of vocabulary acquisition and pronunciation | 4 |
| The coexistence of Standard and Local Arabic might confuse students | 3 |

## 9.11 Teachers' perspectives on the preschool period

The participating teachers' opinions about preschoolers' abilities to learn Standard Arabic were explored in the interviews. The interview data indicate that six (out of 10)

thought that children at the age of four to five can (and should) start learning the basics of Standard Arabic, such as letters, colours and numbers. For example, one of the teachers (Mr Badar) stated that preschoolers 'are able to learn the basics, which can assist them when they start Year One' (excerpt from the second interview). Another teacher (Mr Hamid) said that preschoolers can start reading and writing in the preschool period. Mr Hamid stated 'I have seen this myself, there are preschoolers at the ages of four and five who could write, read, and even memorise things' (excerpt from the second interview). Nonetheless, Mr Hamid said that the number of preschoolers who could read is small, for the majority of Saudi children typically start learning Standard Arabic in Year One.

The remaining four teachers argued that preschoolers who are younger than six years old cannot start learning Standard Arabic, because it is too difficult for them. In response to the question: 'In your opinion, what is the suitable age that children should start learning alfusha [Standard Arabic] at?', these four teachers stated that children should start doing so once they are school-aged (six to seven years). They argued that Standard Arabic is too difficult for preschoolers, and therefore, it is better if children start learning it in Year One. Two of the interviewees asserted that preschoolers are able to memorise words and sentences, while reading and writing are too difficult for them at the ages of four or five. For instance, one of the teachers (Mr Mohammad) argued that preschoolers 'do not understand alfusha [Standard Arabic], they hear things and just memorise them' (excerpt from the second interview). Another teacher (Mr Khalid) asserted that children in Years 3 and 4 are more able to master Standard Arabic than younger students. In reply to the question: 'Can children start learning alfusha [Standard Arabic] before Year One?', one of the interviewees (Mr Fahad) said that 'I hope so, but it is futile' (excerpt from the second interview). While another teacher (Mr Hasan) argued that the older the child, the better he/she can learn Standard Arabic. He argued that the performance of students differs in Year One according to their age; students who enter Year One at their late school starting age (at the age of seven) usually understand quicker and outperform their counterparts, who start school at their early school starting age (at the age of six or younger). Mr Hasan also argued that children who are younger than six years old are not ready to learn Standard Arabic.

Four of the participating teachers believed that Standard Arabic television programmes are useful in the preschool period because students can pick up a number of words in this variety, which is consistent with what a number of the participating fathers pointed out in Subsection 5.3.2. For example, two of the teachers said that some students used Standard Arabic words that they have not learned from school, which they appeared to have picked up from Standard Arabic animated cartoons. One of the interviewees (Mr Badar) argued that these Standard Arabic television programmes are almost the only source of Standard Arabic for the majority of Arabic-speaking children at home.

Three of the teachers highlighted the importance of preschool education. For instance, one (Mr Badar) contended that preschool education provides children with some basic knowledge of Standard Arabic, such as its words and letters, and this, in turn, will help both students and their teachers in Year One. He explained that, in his opinion, students who attend preschool will be better equipped to learn Standard Arabic than those who do not do so. He added that teachers will also be able to use Standard Arabic in class because their students will be familiar with some of its basic words.

### 9.12 Language varieties

All ten participating teachers pointed out that each pupil used his local dialect in the classroom when communicating with classmates as well as the teachers. For example, one of the teachers (Mr Nasser) said that ‘the language pupils are using in class is the same language they use at home, it is seldom that a pupil uses a dialect other than his local dialect’ (excerpt from the first interview). In the same vein, another teacher (Mr Faris) remarked that ‘ala’amia [Local Arabic] is totally dominating, students are using regional dialects, each student speaks his local dialect’ (excerpt from the first interview). One of the teachers (Mr Ali) pointed out that the diversity of local dialects in the classroom reflects the dialects used in Riyadh and what these teachers said is consistent with the findings presented in Chapter 8.

The interview data indicate that the level of intelligibility of the local dialects used in class was generally acceptable. For example, one of the teachers (Mr Nasser) said that despite the fact that both pupils and teachers used their Local Arabic dialects in class, their dialects were mutually understood. He stated that ‘we [teachers] understand them and they [students] understand us, I mean there is no problem’ (excerpt for the second

interview). However, two of the teachers in SCS (Mr Badar and Mr Fahad) who spoke the Western and Northern Saudi dialects, respectively, stated that most students in SCS spoke the Jazani dialect (south of Saudi Arabia) and these two teachers sometimes had difficulties in understanding some of the vocabulary used by these students (see examples provided by the teachers in Chapter 1, Subsection 1.2.3).

## 9.13 Summary

The interviewees' views of teachers' language use in the classroom have been presented in this chapter. The majority of the teachers (9 out of 10) showed positive attitudes towards using Standard Arabic in class, while seven expressed negative attitudes towards Local Arabic in terms of its impact on students. Nonetheless, the data (interviews and classroom observations) indicate that Local Arabic is the dominant language used by teachers in the classroom and the interviewees provided a variety of reasons to explain why this is the case. The interviews revealed that Year One students are in the early stages of learning Standard Arabic and do not (fully) understand this variety, thus being able to respond more quickly when teachers use Local Arabic in their instruction. Consequently, the participating teachers said that they needed to utilise Local Arabic to facilitate learning by helping students to understand and communicate successfully in class. The teachers also pointed out that society has an influence on classroom language use in that Local Arabic is the predominant spoken language in Saudi society, and hence, both teachers and students are accustomed to it, which is one of the main reasons for its predominance in class. The interviews also showed that some teachers have not had the necessary training to use Standard Arabic in class and this is one of the factors behind the use of Local Arabic in class. However, three of the teachers argued that the goal of the instruction medium is to express information in a way that enables students to learn easily, and consequently, teachers could (and should) draw on both Local and Standard Arabic in the classroom in order to facilitate learning.

The teachers' views and reports with respect to students' language use have also been discussed in this chapter. The findings are analogous to those of the observation data, whereby the teachers reported that Local Arabic is the dominant language in students' spoken language in class. To explain the predominance of Local Arabic in students' language, the participating teachers provided a number of different reasons related to

home language and society (the fact that Local Arabic is dominant at home and in Saudi society in general), school (Local Arabic is the language that is dominantly used by teachers) and preschool language experiences (Arabic-speaking children usually grow up using Local Arabic and many do not attend preschool education).

The participating teachers argued that local practices in the diglossic situation tend to have a negative impact on Arabic-speaking children. For example, a number of the teachers argued that Local Arabic is dominant in the society, while the use of Standard Arabic is limited, which causes difficulties for children when starting to learn the latter in school. In addition, the interview data showed that there is a considerable difference between home language practices (Local Arabic) and what children should learn in school (Standard Arabic). Before children enter the school system, Local Arabic is dominant while communicating at home and many children do not engage in literacy practices during this period, such as reading Standard Arabic books. Consequently, the transition from home language to that which students should learn in school (Standard Arabic) is difficult. All the ten participating teachers highlighted the importance of language practices at home and pointed out that the language used by students in class is a product of their home language experiences.

It has been shown in this chapter that the participating teachers had different opinions in relation to preschool education in that six stated that preschoolers (aged 4–5) are able to learn Standard Arabic and should do so, while the remaining four asserted that this variety is too difficult for preschoolers and that Arabic-speaking children, therefore, should only start to learn it once they are school-aged (6–7 years).

Similar to the findings presented in Chapter 8, the interview data reveal that the Local Arabic used by the students in the classroom differed from one child to another, since each child used his local dialect when communicating with both teachers and classmates. The data also indicate that the level of intelligibility of the different local dialects used in class was generally acceptable. The following chapter discusses the findings of the current study and relates them to the literature as well as employing them to address the research questions.

# Chapter 10 Discussion and conclusion

## 10.1 Introduction

This final chapter pulls together the key findings of this thesis by providing answers to the research questions, discussing and interpreting the meaning of the findings, relating the findings to the existing literature and offering a number of suggestions for improving the teaching and learning of Standard Arabic.

The current study has five research questions (as outlined in Section 2.7), which are addressed in this chapter in relation to the findings discussed in Sections 10.2 through to 10.5. More specifically, the types of Arabic the children appear to have experienced before entering the school system and some family factors that might have influenced these experiences are discussed in Section 10.2, while Section 10.3 gives an account of how these preschool language experiences can affect students' oral linguistic skills (listening and speaking) in Year One. Discussion of the types of Arabic used in the classroom (by both teachers and students) and the rationale behind the choices of language is provided in Section 10.4. In Section 10.5, I discuss the language attitudes the participants held towards Standard and Local Arabic and whether or not these attitudes were reflected in their language practices. This is followed by a set of pedagogical recommendations for enhancing the teaching and learning of Standard Arabic (in Section 10.6). In Section 10.7, I explain how this thesis has contributed to current knowledge in the field, while Section 10.8 outlines a number of limitations of the current study and suggests potential avenues for future research.

## 10.2 Preschool language experiences

The types of Arabic the participating children appeared to have experienced in the preschool period and some factors that might have influenced such experiences were explored in Chapters 4 and 5. The interviews with the teachers also touched on some of the issues related to preschool language experiences (Chapter 9). These findings are discussed in this section in order to address the first research question: 'What types of Arabic children who live in Riyadh (which is a diglossic situation) are reported to have been exposed to in the preschool period?'.

### *10.2.1 Predominance of Local Arabic as the medium of communication at home*

The findings of the questionnaires (Chapter 4) as well as the interviews with the parents and teachers (Chapters 5 and 9, respectively) revealed that Local Arabic was the predominant type of Arabic used in communication at home in the preschool period and there was no difference between the participants who came from different socioeconomic levels. The current study provided empirical data that support the argument made in a number of previous studies that Local Arabic is the predominant medium of communication Arabic-speaking children grow up experiencing and using at home before entering the school system (Feitelson et al., 1993; Ayari, 1996; Abu-Rabia, 2000, among others).

The interview data with the fathers (Chapter 5) provided a number of reasons for the predominant use of Local Arabic in the home. Fundamentally, they related this to local cultural practices, the fact that Local Arabic is normally used in everyday interactions, and thus, it is the language typically used at home. Moreover, the findings showed that speaking Standard Arabic at home is against the norms in Saudi Arabia because this variety is, by and large, associated with formal settings/functions. These reasons are in line with the concept of diglossia, in that Local Arabic is the spoken variety of Arabic that is normally used for informal functions/situations (such as at home with the family), while Standard Arabic is associated with formal occasions or functions (Ferguson, 1959; Albirini, 2016). In addition, the interviews revealed that a number of the parents lacked knowledge of Standard Arabic and, consequently, it was not part of the language practice in the home, which corresponds with what Ayari (1996) pointed out in his article.

### *10.2.2 Exposure to Standard Arabic*

The findings (in Chapter 4) indicated that the amount of exposure to Standard Arabic in the preschool period was generally low amongst the participating children. The findings of the current study partly support the claim made in previous studies (Doake, 1989; Iraqi, 1990; Ayari, 1996) that many Arabic-speaking children usually lack exposure to Standard Arabic in the preschool period. However, the percentage of children who were reported to have been exposed to Standard Arabic through books in this study at the ages of four and five at least once a month (51.5%) is noticeably higher than that

reported by Iraqi (1990), in that she found only less than 2% of the parents in her study read Standard Arabic stories to their preschool children. Moreover, the outcomes from the current study suggest that family background plays a role in relation to preschool language experiences. Children in NCS, whose parents had higher monthly incomes and higher education levels than the parents in the other participating schools, appeared to have experienced Standard Arabic through books, audio materials and/or games noticeably more than their counterparts in the other participating schools, while the opposite was true for the children in SCS (whose parents had the lowest income and educational levels).

Almost half of the participating parents (in the four participating schools) indicated that they never or almost never bought any Standard Arabic books for their children before they entered the school system, and 85.7% of the parents reported never or rarely to have borrowed such books from the library for their children before Year One (Chapter 4). This finding is in agreement with Iraqi's study (1990), in which she showed that there was a considerably low percentage of parents who bought books in Standard Arabic for their children before attending school.

The interviews with the parents revealed a number of reasons for not buying Standard Arabic books or reading them to children before entering school (Chapter 5), as follows.

- Some parents could not read or their literacy was poor (Chapter 5). This reason is in line with what Ayari (1996) stated, that a number of Arabic-speaking parents themselves lack knowledge of Standard Arabic, and therefore, this inevitably restricts the amount of exposure to that language at home by children.
- The children were not interested in Standard Arabic books, which is similar to what Iraqi (1990) pointed out in her study, for which it was found that children did not enjoy being read to from such books, and that is why their parents told them stories in Local Arabic.
- A few parents argued that Standard Arabic books are too difficult for preschoolers to understand, which is also in line with a number of previous studies (e.g. Iraqi, 1990; Ayari, 1996).
- The current study has provided further reasons that were not mentioned in previous published studies: some parents indicated that they did not have time for reading, whilst others stated that they did not read to their children and that

this could be due to negligence on their part (as indicated by the interviewees). Other parents seemed not to recognise the need for reading Standard Arabic books to preschoolers, and hence, did not do so. One of the fathers contended that there is a lack of suitable Standard Arabic books (in Saudi Arabia) for children at the ages of four and five.

The findings (in Chapter 4) indicated that television programmes were the most common source of exposure to Standard Arabic for the participating children in the preschool period. This was also confirmed by the interviews with the fathers (Chapter 5). The current study provided empirical data to support several previous studies, which argued that Arabic-speaking children mainly experience Standard Arabic through watching television programmes (Khamis-Dakwar, 2005; Albirini, 2016).

### *10.2.3 Attendance at preschool*

The findings showed that 45% of the children were reported to have never been enrolled in preschool education (Chapter 4). The percentage of children who were reported to have never attended preschool appeared to be higher in low socioeconomic neighbourhoods, for 81.6% of the children were reported to have never done so in SCS, which is located in a low socioeconomic area, while 62.7% of the children in WCS, which included students from a mix of low and medium socioeconomic backgrounds, were also reported to have never attended preschool (see Chapter 4). This finding lends support to what Bin-Duhaish (2014) pointed out, who is a former deputy minister of education in Saudi Arabia, that the ratio of enrolment increases in major cities and in neighbourhoods populated by people with higher monthly incomes. Further, the findings showed that the overall percentage of children who attended preschool in the participating schools (55%) was higher than the reported nationwide gross enrolment for pre-primary education in Saudi Arabia (which is 10–12%; see Chapter 1), perhaps because these schools are all in the capital (Riyadh).

The parents (in Chapter 5) provided four main reasons for not enrolling their children in preschool education: 1) there were no available public preschools near their homes; 2) some parents could not do so for financial reasons (they could not afford private preschools); 3) a few claimed that it was too early for their children to attend preschool at the ages of four or five; and/or 4) preschool was not compulsory. The third reason is

consistent with what four of the participating teachers argued, that preschoolers who are younger than six years old cannot start learning Standard Arabic, because it is too difficult for them (Chapter 9). This reason is in line with previous studies arguing that many preschoolers usually do not learn Standard Arabic before entering the school system due to the notion held by some educators and parents in the Arab world that this variety is too difficult for preschoolers to learn (Iraqi, 1990; Ayari, 1996). The issue pertaining to the parents and teachers' attitudes towards learning Standard Arabic in the preschool period will be further discussed in Section 10.5.

### *10.2.4 Family factors affecting preschool language experiences*

The findings suggest that parental levels of education and monthly incomes affect children preschool language experiences (see Chapter 4). More specifically, the Chi-square tests revealed that 1) there is a significant relationship between preschool exposure to Standard Arabic books and the parents' level of education (see Section 4.13); 2) there is also a significant relationship between attendance at preschool and the parents' levels of education (see Section 4.14); and 3) there is a significant relationship between children's preschool attendance and their parents' incomes (see Section 4.14). This finding supports what Bin-Duhaish (2014) reported, that the ratio of enrolment in preschool in Saudi Arabia increases in neighbourhoods where people with higher monthly incomes live.

The above findings are generally in agreement with the common notion that the use of Standard Arabic is associated with educated people (Badawi 1973; Albirini, 2016, among others). However, there is a lack of published empirical studies in the Arab world that have examined the relationship between parental backgrounds (i.e. level of education and income) and preschool language experiences through Standard Arabic books or attendance in preschool, and hence, the current study is one of very few that has involved investigating this issue. Worldwide, the findings discussed in this section are consistent with other reports in the United States. For example, Freeman (2004: 18) reported that in 2004, the percentage of enrolment in preschool education in the United States differed according to the incomes of the children's families, i.e. three to five year old children whose parents had a high income were more likely to be enrolled in preschool than those who came from families with lower income. Similarly, in the

United States, Aud et al. (2013: 45) showed that in 2011, parents' level of education seemed to play a role in relation to their children's enrolment in preschool. Specifically, these authors found that up to 75% of the children whose parents held a bachelor's degree were enrolled in preschool in 2011, while 58% of those whose parents obtained high school qualification and 53% whose parents had achieved less than a high school education were enrolled in preschool in the same year.

## 10.3 Students' linguistic performances and preschool language experiences

The previous section has explored the types of Arabic the participating children appear to have experienced before attending school and linked them to the existing literature. In this section, I discuss how these language experiences could be related to the participating pupils' oral language (listening and speaking). Specifically, in this section, I discuss the findings presented in Chapter 6 in order to address the second research question: 'Do preschool language experiences have an influence on students' oral linguistic skills in Year One? If yes, how?'.

### *10.3.1 Productive knowledge of Standard Arabic (speaking)*

In Chapter 6, it was shown that Local Arabic was the predominant type of Arabic used by the majority of the participating children (N = 81 out of 96). This finding provides empirical data to support what Ayari (1996: 250) pointed out, that a considerable number of Arabic-speaking children enter school with the ability to speak only one variety of Arabic, namely, Local Arabic. The predominant use of this Arabic variety in students' spoken discourse can be linked to the fact that this variety is the dominant and natural medium of communication that is used in the home before children attend school, as shown in Chapters 4 and 5 and as pointed out by the participating teachers (Chapter 9), which has also been argued in a number of previous studies (e.g. Feitelson et al., 1993; Ayari, 1996).

A noticeable number of the participating children (41 out of 96) used only Local Arabic when they told their stories, which seemed to be as a result of the speaker's low proficiency in Standard Arabic. Hudson (2002) points out that some Arabic speakers who do not master Standard Arabic (well) might not be able to carry on a fluent

conversation in this variety, and thus, have to switch to Local Arabic to fill in their competence gap or opt totally to use the latter when they speak owing to not being able to speak the Standard Arabic form.

Using independent-samples *t*-tests, for the current study, the results showed that there was no significant difference in terms of the percentage of Standard Arabic words used in the stories told by the students who were reported to have been exposed to Standard Arabic books in the preschool period and those who were reported to have not been exposed to them during the same period (see Section 6.12). Likewise, the outcomes revealed that there was no significant difference in the percentage of Standard Arabic words in the stories told by students who were reported to have attended preschool and those who were reported not to have done so (see Section 6.13). However, these results are inconclusive due to the fact that the power in each of the two tests was low (less than 0.13; see limitations in Section 10.8), and thus, more research is needed to investigate this issue.

### *10.3.2 Receptive knowledge of Standard Arabic (listening)*

As discussed in Chapter 6, the participating children listened to two stories told in Standard Arabic and were asked to answer 10 multiple-choice questions in order to explore their abilities to understand this variety (see Subsection 6.5.2). The findings showed that 55% of the participating students scored no more than five marks (out of 10) in the listening comprehension tasks (Section 6.11). This finding appears to be in line with the interview data, in which all ten participating teachers stated that many Year One students do not fully understand Standard Arabic (Chapter 9). Two interrelated reasons seem to be behind the overall low marks in listening comprehension: 1) As explained in Chapter 2, Standard and Local Arabic differ widely in terms of phonology, vocabulary and grammar and this could have resulted in the difficulties many students experienced in understanding the stories in Standard Arabic; and 2) other findings of this study (Chapters 4 and 5) showed that Local Arabic was the predominant type of Arabic experienced by children before enrolment in school, while exposure to Standard Arabic was generally low, potentially contributing to its low level of understanding, as has been shown in several previous studies (Feitelson et al., 1993; Ayari, 1996).

The findings showed that there was a noticeable difference between the scores in the two participating schools. Specifically, thirty students at ECS (out of 66 in this school) had at least seven marks out of 10, while only seven students attending SCS (out of 43) had higher than six marks (Chapter 6). One possible reason for this disparity in scores can be linked to the fact that 81.6% of the children in SCS never attended preschool (as reported by their parents in the questionnaires), while 64.3% of the children in ECS did so (as will be further discussed below).

An important finding of this thesis is that preschool exposure to Standard Arabic through books seems to improve students' listening comprehension (Chapter 6). Having performed an independent-samples *t*-test, the result showed that the listening comprehension scores of the children who were reported to have been exposed to Standard Arabic books in the preschool period at least once a month were significantly higher than those who were reported not to have been exposed to such books during this period (Section 6.12). The effect size of this *t*-test was 0.82, which suggests that the effect of preschool exposure to Standard Arabic books on students' scores is strong (cf. Hanna and Dempster, 2016). This finding supports Iraqi's findings (1990), in that she showed that exposure to Standard Arabic books before primary school had a positive effect on an experimental group that was exposed to this variety through books for 15–20 minutes a day for five months during the preschool period. She reported how the group members improved their skills in Standard Arabic in terms of listening comprehension and storytelling more than the control group that did not receive such exposure. Similarly, the findings of Abu-Rabia (2000) revealed that students who were exposed to Standard Arabic in the preschool period generally did better in terms of reading comprehension in the language in Year One and Year Two than the control group who were only exposed to Local Arabic before entering the school system.

The findings of the current study also suggest that enrolment in preschool appears to enhance children's listening abilities in Standard Arabic. The *t*-test outcome showed that there was a significant difference in students' listening scores between those who were reported to have attended preschool and those who had not done so (see Section 6.13). The effect size of this *t*-test was >1.00, which is considered very strong (cf. Hanna and Dempster, 2016) and this indicates that the result is important. It also

suggests that preschool attendance seems to have a stronger effect on listening comprehension scores than the effect of preschool exposure to Standard Arabic books. The current work extends the findings of previous studies (Iraqi, 1990; Abu-Rabia, 2000), by finding evidence that suggests that preschool attendance seems to have a positive effect on children's listening comprehension in Standard Arabic. The findings of the current research also provide empirical data that highlight the importance of the preschool period in relation to language development, which is in line with previous studies (e.g. Montessori 1948; Owens, 2012).

## 10.4 Language use in class

In this section, I discuss the types of Arabic that were used in class by the participating teachers and students as well as the rationale behind the choices of language used (the findings presented in Chapters 7–9). The discussion in this section addresses the third research question: 'What types of Arabic are used by the participating teachers and students in the classroom, and how are they used?'.

### *10.4.1 Teachers' classroom language use*

The findings presented in Chapter 7 showed that Local Arabic was predominant in the teachers' spoken language in the observed lessons. The interviews also revealed that Local Arabic was the dominant spoken language used by the participating teachers in the classroom as well as by primary school teachers, in general (Chapter 9). These findings question the widespread presumption that Standard Arabic is the only or prime type of Arabic used in education in the Arab countries (cf. Bassiouney; 2009; Habash, 2010). The findings give support to Amara's study (1995), which showed that Standard Arabic was not the only language used in the classroom.

Whilst Local Arabic was predominant in the teachers' spoken language, both Arabic varieties were used in all the different observed lessons/modules (Chapter 7). In addition, the findings (presented in Chapter 7) showed that the participating teachers mostly used Local and Standard Arabic for different functions. As shown in Figure 10.1, the Local Arabic that was used by the participating teachers in class was associated with eight functions, which can be classified under three categories:

explanatory functions, social and interactional functions, and regulatory functions (i.e. to control and manage pupils in class). Local Arabic was the only or the main variety of Arabic that was exclusively associated with social communication, such as joking or having a general conversation. The explanatory functions were mostly conducted in Local Arabic, although several teachers also used Standard Arabic, to a lesser degree, to serve the same purpose (as will be explained below).

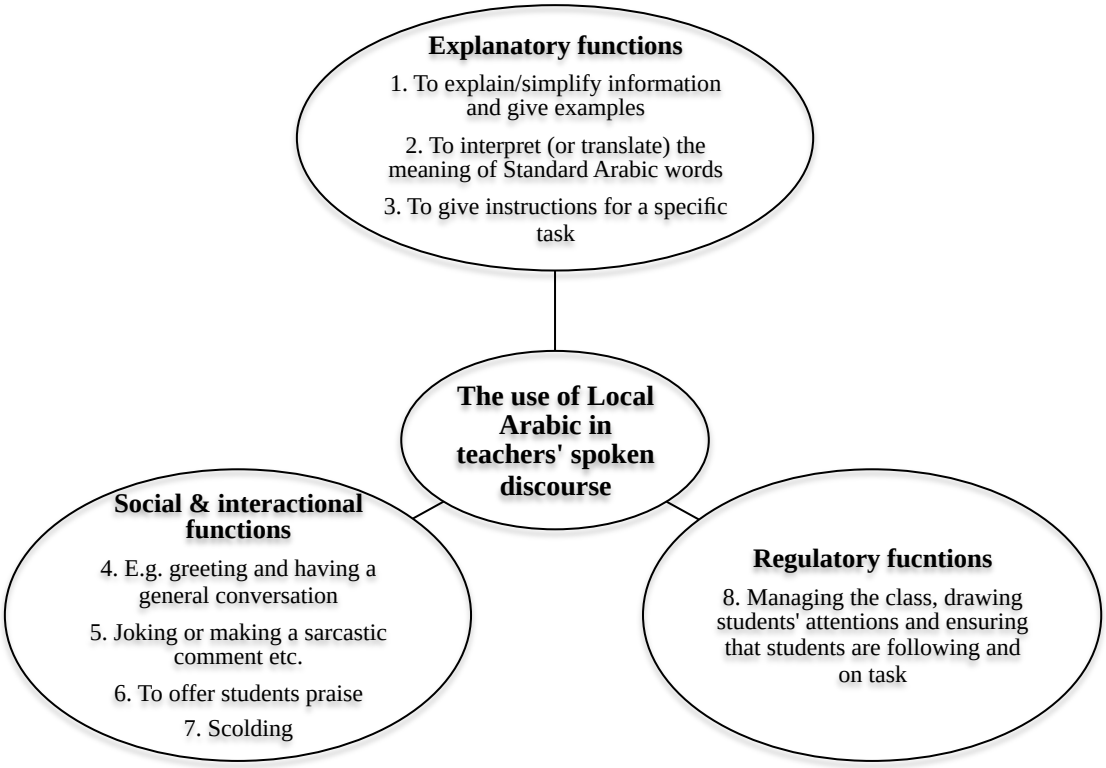


Figure 10.1 Functions associated with Local Arabic

On the other hand, the Standard Arabic that was used in the teachers' spoken language was associated with four major functions, which can be divided into three main categories, as shown in Figure 10.2. Content-related and religion-related functions were found to be almost exclusively in Standard Arabic, such as articulating academic or scientific terms and reciting the Qur'an. Standard Arabic was also occasionally used in teachers' spoken language for explanatory functions (i.e. to interpret the meaning of Standard Arabic words and/or to provide exposition of some parts of the lesson, see Figure 10.2.). Furthermore, the findings of the current study demonstrated that writing (such as presenting or writing sentences/words on the whiteboard) was always in Standard Arabic. The observed functions are in line with what four of the participating teachers stated, that the language of the curriculum is the chief factor behind the use of

Standard Arabic in class (Chapter 9). The fact that Standard Arabic is associated with religion and content-related use is consistent with the literature that has shown that this variety is closely connected to religion (e.g. Palmer, 2007; Versteegh, 2010; Albirini, 2016) and to literary Arabic, such as reading or quoting from books (Albirini, 2011). Ferguson (1959: 334) also pointed out that 'technical terms and learned expressions' are mostly found in Standard Arabic, and this is consistent with the teachers using it for technical or academic terms, such as the words 'liquids, substances, vowels and subtraction' (see Chapter 7).

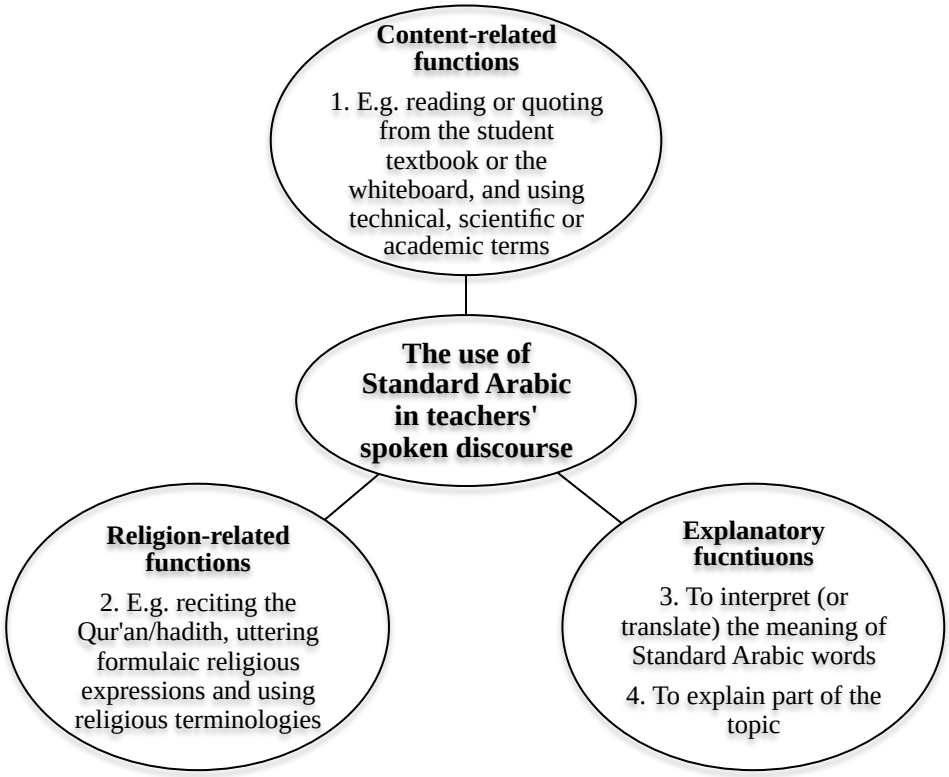


Figure 10.2 Functions associated with Standard Arabic

The findings above provide empirical data against the contextual dichotomy as proposed by Ferguson (1959) that in particular contexts (such as in university lectures) speakers only use Standard Arabic, while in others only Local Arabic is used. These findings lend support to the model of diglossia as modified by Albirini (2011, 2016), in which he suggested that speakers in a diglossic situation use Standard or Local Arabic not because of the context per se, but rather, for different functions. As shown in this subsection, Standard and Local Arabic can (and most likely do) occur in the same

context (e.g. in educational settings), but the two varieties are mostly associated with different functions.

The interview data uncovered the rationale behind the dominance of Local Arabic in teachers' language use in class (Chapter 9). The participating teachers provided a number of interrelated reasons for the use of this variety in class, which were grouped into four categories[58].

- Reasons related to students: The fact that Year One students are in the early stages of learning Standard Arabic, and thus, do not (fully) understand this variety and/or understand more quickly in Local Arabic. These reasons explain why Local Arabic was mostly associated with explanatory functions (see Figure 10.1).
- Reasons related to society: Local Arabic is predominant in spoken discourse in Saudi society, and hence, both teachers and students are accustomed to this variety. This helps to understand why the participating teachers used Local Arabic for social functions, such as greetings and having a general conversation (see Figure 10.1). That is, these two types of communication (greeting and having a general conversation) are normally conducted in Local Arabic in Saudi society and this general language practice would seem to be carried over into the classroom.
- Reasons related to teachers: Five of the participating teachers (out of 10) revealed that one of the reasons for using Local Arabic in class was because they were used to it (in contexts such as at home and with friends). Three other teachers stated that they had not had the necessary training to use Standard Arabic, while one of the teachers explained that he avoided using Standard Arabic because he was afraid of making mistakes (i.e. grammatical errors).
- Reasons related to the medium of instruction: The participating teachers pointed out that they utilised Local Arabic to facilitate learning, help students to understand the lesson being explained and to communicate successfully. These reasons are consistent with the functions observed in teachers' language use in the classroom observations (see Figure 10.1).

[58] For more detail on these reasons, see Table 9.2 in Chapter 9.

### *10.4.2 Students' classroom language use*

The findings presented in Chapter 8 demonstrated that Local Arabic was predominant in the participating students' spoken discourse in the observed lessons. The participating teachers in the interviews also reported that Local Arabic was dominant in students' spoken language in class (Chapter 9). These findings are consistent with the language assessment data (Chapter 6) that showed that Local Arabic was predominant in the stories told by the majority of the participating children (81 out of 96 of the children). The participating teachers (in Chapter 9) provided a number of interrelated reasons to explain such predominance of Local Arabic in students' language use in class. These reasons can be divided into four groups, as follows.

- Reasons related to society: The ten participating teachers attributed the dominance of Local Arabic in the students' spoken language in class mainly to the fact that this variety is the dominant type of Arabic children normally use in Saudi society with friends, relatives, at home, on the street and so on. These reasons support previous studies that showed that this Arabic variety is dominant in homes and in Arab societies in general, and therefore, has an influence on children's language use when they enter school (e.g. Feitelson et al., 1993; Ayari, 1996; Abu-Rabia, 2000).
- Reasons related to preschool language experiences: The ten participating teachers agreed that students' language use in class is a product of their home language experiences before attending school, which is in line with the questionnaire data that showed that Local Arabic was the dominant type of Arabic that was used at home during the preschool period (see Section 4.11).
- Reasons related to school: Four of the participating teachers argued that one of the factors contributing to the predominance of Local Arabic in students' language use in class is that teachers mostly use that variety with students.
- Reasons related to students: Two of the participating teachers pointed out that students use Local Arabic because this is the language they can use to express their thoughts and feelings. This reason can be linked to past studies that have elicited that many Arabic-speaking children enter school solely being able to speak Local Arabic or what Standard Arabic they do have is very limited (Iraqi, 1990; Ayari, 1996; Abu-Rabia, 2000).

Despite Local Arabic being predominant in the participating students' spoken language in class, the findings in Chapter 8 showed that they did also use Standard Arabic. However, it emerged in Chapter 8 that they used Standard and Local Arabic for different functions. More specifically, the participating pupils used Local Arabic for five major functions: 1) to ask for teachers' permission (e.g. to go to the toilet); 2) to ask what to do or how to perform a task; 3) to talk to other students; 4) to engage in a general conversation with their teachers; and 5) to occasionally insult other students. These functions were found to be exclusively associated with Local Arabic. For instance, students never talked to each other using Standard Arabic. On the other hand, Standard Arabic was found to be associated with 1) content-related use, such as reading or using technical/scientific/academic vocabulary, and 2) religion-related purposes, such as reciting the Qur'an or Hadith, and for articulating religious terminologies, such as 'prayer'. In addition, the findings showed that writing was always in Standard Arabic in both participating schools. Similar to what was pointed out in the previous subsection, the functions of Standard and Local Arabic that were used by the children generally reflect the concept of diglossia, as developed by Ferguson (1959) and later modified by Albirini (2011), whereby speakers in a diglossic situation use Standard or Local Arabic not because of the context per se, but rather, to serve different functions.

In comparison to the teachers' spoken language, the findings showed that the students were less comfortable/dynamic in drawing on both Standard and Local Arabic in the lessons observed and this perhaps can be attributed to their low level of proficiency in Standard Arabic, as will be discussed in the next subsection. The participating teachers helped the students to use Standard Arabic in three main ways: 1) they explicitly asked their pupils to read/repeat words or sentences in Standard Arabic; 2) they would start a sentence in Standard Arabic and pause for a few seconds in order to encourage the students to complete the sentence using this variety; and 3) they asked questions for which the answers were expected to be in Standard Arabic because they included scientific or academic terms that have no common equivalents in Local Arabic (Chapter 8).

### *10.4.3 The use of classroom translanguaging*

The discussion above (Subsections 10.4.1 and 10.4.2) suggests that some of the goals of classroom translanguaging (outlined in Subsection 2.3.2) were found in the observed lessons in this study. Local and Standard Arabic were both used to facilitate learning and communication. Three of the participating teachers also revealed in the interviews that they supported the use of both Arabic varieties in class in order to express information clearly and in a way that enables students to learn easily (Section 9.6).

The findings of the current study indicate that the use of Local Arabic offers educational advantages, such as helping students to comprehend Standard Arabic words or sentences and to understand the tasks assigned by the teachers (Subsection 10.4.1). However, three main issues were observed in relation to the use of the two language varieties in class, which could have prevented both teachers and students from gaining the maximum advantages of classroom translanguaging with respect to teaching and learning. First, the use of Local and Standard Arabic was found mainly in the teachers' language use, whereas the utilisation of the two varieties was less frequently observed and less dynamically engaged with by the children. As argued by Williams (2003, cited in Lewis et al., 2012: 644), the concept of classroom translanguaging focuses more on pupils in order to maximise what they can achieve using the languages at their disposal. However, students' low proficiency levels in Standard Arabic could be one of the main factors contributing to its infrequent use, which leads to the second issue.

Second, I believe that the conditions that the teachers and students in my study were subject to did not help them to exploit fully the two Arabic varieties in class in relation to facilitating learning. The data (Chapters 6, 8 and 9) showed that the majority of the children did not have much knowledge of Standard Arabic, as Local Arabic was the predominant type of Arabic used at home and outside of school, a situation that inevitably led the students to draw mainly on Local Arabic in class. The level of proficiency seems to have an important role in the deployment of classroom translanguaging, as pointed out by Williams (2003, cited in Lewis et al., 2012: 644), who argued that classroom translanguaging is more useful for children who have reasonable knowledge of the two languages. The students' low proficiency levels in Standard Arabic might have also influenced the teachers' language use in my study, i.e.

a key reason why the teachers drew on Local Arabic more frequently than Standard Arabic was because the majority of the Year One students did not (fully) understand the latter (as indicated by the teachers in the interviews, see Chapter 9).

Third, based on the observation findings (Chapters 7 and 8) and the interviews with the teachers (Chapter 9), the use of Local Arabic in class did not seem to be planned in advance and did not have clear pedagogical goals other than the general idea of assisting students to understand the lesson in progress. In other words, the participating teachers seemed to mainly focus on helping the students to understand the topic under explanation using Local Arabic, rather than developing their Standard Arabic language skills. However, the pedagogical goals of classroom translanguaging could go beyond simply helping students to understand, for it could help students to learn other aspects of learning (such as improving listening and speaking skills, as highlighted by Lewis et al., 2012), which my data did not reveal as happening. Moreover, Local Arabic was not always used for educational reasons in class. As explained earlier, five of the participating teachers (out of 10) revealed that they used Local Arabic in class because they were used to it and three stated that they had not had the necessary training to use Standard Arabic, while one explained that he avoided using Standard Arabic because he was afraid of making grammatical errors. These reasons suggest that the Local Arabic observed in my study was not always used to promote pedagogical aims.

### *10.4.4 Classroom language use and the diglossic situation*

Figure 10.3 synthesises the main reasons that were observed in the classroom data and explained by the teachers in the interviews for the predominance of Local Arabic in the classroom and their relation to the diglossic situation in Saudi Arabia. The figure illustrates how the reasons are interrelated. Specifically, it shows how Saudi Arabia is a diglossic society with two types of Arabic being used, Standard and Local Arabic and that the latter is dominant in spoken discourse. Children usually grow up using and being exposed to Local Arabic at home and in society in general, and thus, enter school with the ability to speak almost solely this Arabic variety. Therefore, children use this variety in class to serve different functions. Teachers also use Local Arabic for different functions, such as to help students understand the lesson being explained and for social communication. Consequently, Local Arabic becomes dominant in teachers and students' spoken language in class. Hence, teachers and students' language practices at

school, namely the dominant use of Local Arabic, seem to contribute in sustaining the predominance of this variety in spoken language use in Saudi society. In general, as shown in Figure 10.4, language use in class is reflective of wider language practices in the diglossic situation (in Saudi Arabia) and in particular the participants' language practices in class mirror the fact that Local Arabic is predominant in spoken discourse in Saudi society, while Standard Arabic is mostly associated with literary Arabic and religion (as discussed in the literature). Bloome et al. (2008: 20) have rightly argued that the local events that occur in the classroom are part of 'broader cultural and social processes' and the findings of the current research are consistent with this view.

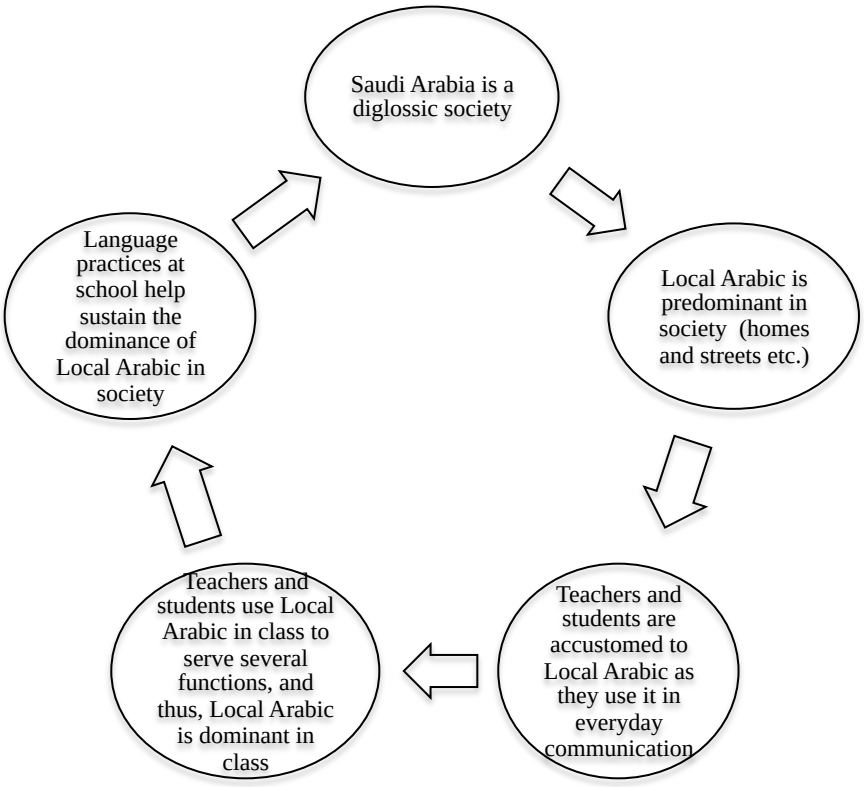


Figure 10.3 The relationship between the participants' classroom language use and the wider situation in society

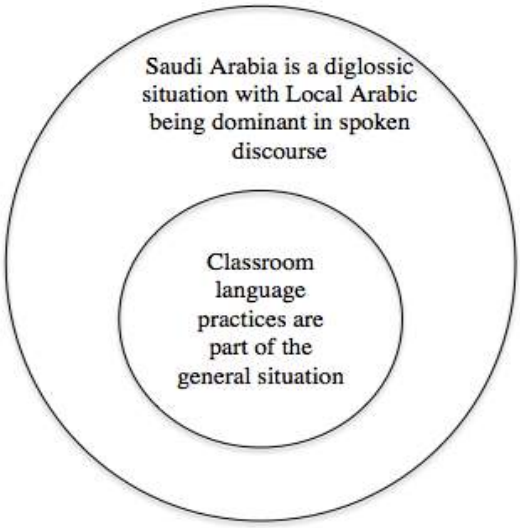


Figure 10.4 Classroom language practices are reflective of language use in Saudi society

## 10.5 Language attitudes towards Standard and Local Arabic

In this section, I discuss language attitudes the participating teachers and parents held towards Standard and Local Arabic and whether or not these attitudes were reflected in their language practices. The discussions in this section address the fourth research question: 'What language attitudes do teachers and parents hold towards Standard and Local Arabic? Are these attitudes reflected in their language practices?'.

The majority of the participating parents and teachers appeared to have positive attitudes towards Standard Arabic in general. For instance, it appeared to be held in very high esteem by the participants, in particular, being linked to the Qur'an (Chapters 5 and 9), which indicated the sacred status conveyed on this variety. It was also linked to culture and education (Chapter 9). Standard Arabic was also referred to as 'the beautiful' and 'correct' form of Arabic (Chapters 5 and 9). These findings are consistent with past studies that have demonstrated the long-established positive attitudes towards Standard Arabic (e.g. Haeri, 2003; Saidat, 2010; Albirini, 2016). On the other hand, a number of the participating teachers displayed negative attitudes towards Local Arabic (Chapter 9). For example, two depicted it as 'a corrupted language' and 'the incorrect form of Arabic', while another teacher said that using Local Arabic was 'wrong' (Chapter 9). One of the teachers also stated that Local Arabic is not the language of knowledge, unlike Standard Arabic. This finding is in line with previous studies (Haeri,

2003; Saidat, 2010; Albirini, 2016), which elicited that many Arabic speakers hold negative attitudes towards Local Arabic at the affective level.

The majority of the teachers (nine out of 10) also expressed positive attitudes towards using Standard Arabic in class (Chapter 9). The teachers provided a number of reasons in support of doing so, such as the fact that the use of this variety is crucial for language development because the children will pick up on the language used by the teachers. By contrast, seven of the teachers (out of 10) displayed negative attitudes towards using Local Arabic in class, arguing that it has a detrimental impact on the learning and teaching of Standard Arabic (Chapter 9). Such negative attitudes reflect the common notion prevailing among many educators in the Arab world that Local Arabic is seen as a competitor to Standard Arabic and should never be used in class as it is claimed to hinder language learning regarding the latter (Boutros, 1982; Nazal, 1998; Alroshaid, 2006).

However, the findings showed that the participating teachers' language attitudes towards language use in class were different from their language practices. Whilst nine of them supported the use of Standard Arabic in class and seven displayed negative attitudes towards using Local Arabic in class (Chapter 9), the latter was found to be predominant in the teachers' spoken language in the classroom (Chapter 7). Such a dichotomy between teachers' language attitudes and practices was explained by the fact that teachers face some difficulties in using Standard Arabic in class (Chapter 9). More specifically, the participating teachers provided a number of reasons for the low percentage of the use of Standard Arabic in class: 1) those related to students, such as the fact that the majority of students did not fully understand Standard Arabic; 2) those concerning practicality, such as the fact that they could express information in an easy and quicker way when using Local Arabic; 3) some teachers had not had the necessary training to use Standard Arabic; and 4) Local Arabic is more natural to use for particular functions, such as managing the class or explaining a task that the students were required to carry out.

The questionnaire findings (in Chapter 4) revealed that the vast majority of the parents appeared to have positive attitudes towards learning and experiencing Standard Arabic in the preschool period. In fact, the questionnaires showed that 83–89% of the parents

(in the four participating schools) agreed that children should be exposed to Standard Arabic in the preschool period through books, television and/or audio materials during the preschool period, and that children should start learning Standard Arabic at the age of 4–5. The perspectives reported during the interviews with the participating fathers (whose children were attending SCS and ECS) were also similar to the questionnaire findings (Chapter 5). Likewise, six of the participating teachers (out of 10) displayed positive language attitudes towards learning and experiencing Standard Arabic before attending primary school (Chapter 9).

However, the parents' language practices were generally inconsistent with their language attitudes towards learning and experiencing Standard Arabic in the preschool period. Whilst the majority displayed positive attitudes towards learning and practising the language before children attend primary school, the ratio of preschool enrolment was generally low (Subsection 10.2.3 and Chapter 4). A number of reasons were put forward for this, such as the fact that there were no available public preschool places near the participants' homes (see Subsection 10.2.3). Moreover, the amount of children's exposure to Standard Arabic before entering school through books, audio materials and/or games was generally low (see Chapter 4). The interview data (Chapter 5) uncovered a number of reasons to explain the dichotomy between the parents' language attitudes towards Standard Arabic and language practices (these reasons were explained in Subsection 10.2.2), namely: 1) some parents could not read or their literacy was weak; 2) the children were not interested in having books in Standard Arabic read to them; and 3) some parents claimed that they were too busy to read to their children in the preschool period as well as others stating that this might have been due to negligence on their part (as indicated by the interviewees). Hence, the outcomes of the current study suggest that the low exposure to Standard Arabic before children enter primary school can be attributed to several factors (explained above) that differ from those discussed in the literature. That is, Ayari (1996) and Abu-Rabia (2000) claimed that the main reason for the low exposure to Standard Arabic in the preschool period is due to the common notion prevailing among the majority of educators and parents in the Arab world that preschoolers are not able to read or learn Standard Arabic before Year One and should not be exposed to this variety in the preschool period, because it is too difficult for them. Clearly, from the above, this runs counter to the findings of the

current thesis, whereby most of the parents approved the learning of Standard Arabic during the preschool phase.

### 10.6 Pedagogical recommendations

Based on the findings discussed above, two major recommendations for enhancing the teaching and learning of Standard Arabic in Saudi education are put forward. First, Arabic-speaking children should start learning and experiencing Standard Arabic during their early years rather than waiting until they are of school age (6–7 years), as previous studies have demonstrated the importance of the preschool period in relation to language development (e.g. Montessori, 1948; Owens, 2012). Specifically, the following are proposed here.

- More provision should be made for Early Years education (nursery and reception). Preschool education appears to have positive effects on listening comprehension in relation to Standard Arabic. This is especially important in diglossic situations because as the findings of the current study and the literature indicate, Local Arabic is generally predominant in Saudi society and is the spoken language commonly experienced by children at home, while the practice of and exposure to Standard Arabic is generally limited. In preschool, there should be opportunities for children to engage in literacy activities in which they encounter and use Standard Arabic, for such activities will better equip students when they start mainstream school.
- To help increase the number of children enrolling in preschool education, the Ministry of Education in Saudi Arabia should increase the number of public preschools in Riyadh and in other cities, as several parents stated that one of the main reasons for not enrolling their children in preschool education was that no available preschools were located near their homes (see Subsection 10.2.3).
- Arabic-speaking children should be exposed to Standard Arabic books at home before attending primary school, as such exposure appears to have positive effects on students' listening comprehension in relation to that variety. Previous studies (Iraqi, 1990; Abu-Rabia, 2000) have also shown that preschool exposure to Standard Arabic through books positively influences speaking and reading skills, thereby helping students when they start primary school. The Ministry of

> Education should provide programmes to increase the reading rates among families and their children by creating neighbourhood reading clubs (this is just one possible example). Moreover, in order to encourage parents and children to read, educators in preschools should give the children assignments, such as reading homework for which they should read or be read to on a daily basis using suitable Standard Arabic books that are designed for young preschoolers. Many preschools in the United Kingdom already do this. There should also be government-funded programmes to encourage children to engage in literacy activities using digital platforms, such as iPad and iPhone applications/games.

Second, classroom translanguaging as a pedagogical principle should be employed in Saudi education. Educational change always involves a change in not just teaching practices, but also often in policy which involves power and political decision-making. Educational change also normally takes time. Therefore, the long-term and multi-level nature of involvement should be taken into account when making any policy recommendation regarding classroom language use. Translanguaging as a pedagogical strategy, in my view, primarily helps students to understand the content under explanation and facilitates communication between students and teachers. One of the key issues that emerged from the findings of the current study is that the majority of the children appeared to have difficulties in understanding the subject content presented in Standard Arabic, due to the predominance of Local Arabic in society. If the goal of the teachers and students is to comprehend the knowledge content (e.g. multiplication or a science concept, such as the state of matter), a practical strategy would be to allow students to draw on any linguistic resources they have access to in order to enable them to engage with their teachers about the content. Moreover, the teachers could also follow the students' use of language to check the students' understanding. When the teachers feel that the students have understood the meaning of the content expressed in Local Arabic, they could then introduce more formal uses of Arabic to help students to increase their linguistic repertoire. By conducting classroom conversation in this way between teachers and students, there is a better chance that the children will comprehend the meaning of the content, and hence, this could potentially help in improving educational achievement. Moreover, there should be pre- and in-service training courses that help teachers and educators to learn the potential educational advantages of classroom translanguaging, such as enhancing understanding of the

lesson being explained, and the ways in which such a strategy could be employed in a planned and developmental manner in order to strengthen the learning process. Teacher development in relation to this is important, because teachers should play an active role with regards to language policy recommendations. Teachers should be aware that translanguaging as an educational strategy should be utilised in a planned way and employed purposefully in relation to learning and teaching; otherwise, the introduction of translanguaging might become counterproductive. For example, teachers should not use Local Arabic just because they find it comfortable or easy to use without any clear pedagogical advantage or because they lack knowledge of Standard Arabic. An example of a planned way of using classroom translanguaging would be to prepare activities that require students to use both Standard and Local Arabic in order to promote learning. For instance, students could use factual information heard in Standard Arabic and explain the same meaning in Local Arabic (or the other way around) in order to deepen understanding.

## 10.7 Contributions to knowledge

As explained in Chapter 2, Al-Issa (2009), who is the current minister of education in Saudi Arabia (in 2016), states that in Saudi Arabia, educational attainment is notably low in Standard Arabic modules and that performance in this language variety is generally poor at all educational levels. Al-Issa (2009) notes that one of the main issues that needs to be focussed on in relation to enhancing the quality of education in Saudi Arabia is on teaching Standard Arabic. There are a number of possible factors contributing to students' low educational attainment in the language, including the curricula and teachers. The current study is one of the few empirical studies that have shed light on one of the presumed factors that affects both teachers and students in Saudi Arabia, namely, the diglossic situation. The current study has involved exploring how the local language practices in the diglossic situation can impact on learning Standard Arabic in the early years of education. This thesis has provided a number of pedagogical recommendations to enhance the teaching and learning of Standard Arabic.

The area of language diversity in relation to education in the Arab world is under-researched (Amara, 1995; Maamouri, 1998; Khamis-Dakwar, 2005; see Chapter 2).

This is especially true in Saudi Arabia, for which there are no published empirical studies that have examined this area prior to the writing of this thesis. The current study comprises the first empirical research that has examined the influence of local school and family language practices in a diglossic context on the learning of Standard Arabic in Saudi Arabia. More specifically, the current thesis has provided empirical data that have helped uncover classroom language use in two Saudi primary schools (regarding both teachers and students' language use in class) as well as the rationale behind the language use observed (Chapters 7-9). The findings have shown that Local Arabic was the predominant spoken language in class in the two participating schools, which contradicts the common assumption that Standard Arabic is the only or main language used in the classroom in the Arab world (including Saudi Arabia). Secondly, for this study, preschool language experiences and practices in a Saudi context have been explored as well as parents' views about language use and the coexistence of Standard and Local Arabic (Chapters 4 and 5). This thesis builds on previous studies that were conducted in a Palestinian context by investigating preschool exposure to Standard Arabic books before attending primary school (Iraqi, 1990; Abu-Rabia, 2000) as well as exploring preschool exposure to that language through television, audio materials, and/or games, which were not investigated in those previous studies. Thirdly, the current study is one of the few studies that have investigated family factors that may have an influence on preschool language experiences in the Saudi context, namely, parental levels of education and monthly incomes. Fourthly, this thesis has examined the relationship between preschool language experiences and students' oral linguistic skills in Year One in a Saudi context (Chapter 6), which build on previous studies that were conducted in a Palestinian context (Iraqi, 1990; Abu-Rabia, 2000).

At the theoretical level, the current study has provided empirical evidence against the contextual dichotomy as suggested by Ferguson (1959), which reflects the static nature of his model, and in particular the fact that 'in one set of situations only H [Standard Arabic] is appropriate and in another only L [Local Arabic], with the two sets overlapping only very slightly' (p. 328; see Subsection 2.2.2). The current thesis has provided empirical data that uphold the modification made by Albirini (2011, 2016), in which he suggests that Arabic speakers use Standard or Local Arabic not because of the context per se, but rather for different social and pragmatic functions. Such a modification, as proposed by Albirini (2011, 2016), transcends the static nature of

Ferguson's model (1959) because it is flexible and acknowledges the dynamic nature of language use. Based on this adjustment, Standard and Local Arabic can (and likely do) occur in the same context (e.g. in the classroom) and in the same conversation, but mostly for different functions. Moreover, this thesis has provided empirical data that extends the concept of translanguaging to cover different varieties of the same language, such as in Arabic, in which Arabic speakers can draw on both Arabic varieties in the same conversation to facilitate communication and make sense. In sum, my findings indicate that the use of classroom translanguaging as a pedagogical strategy has potential advantages in relation to teaching and learning. In any case, my findings suggest that the reality is that classroom translanguaging (i.e. drawing on both Arabic varieties) is going on in classrooms in Saudi Arabia, and hence, should be acknowledged by educationalists and incorporated into teaching strategies aimed at promoting language acquisition.

## 10.8 Limitations and directions for future research

This study has three main limitations that should be taken into account, as follows.

1. The participating teachers and children were all male. The reason for this is that the education system in Saudi Arabia uses single-sex education: female and male pupils attend separate schools, and the available schools for this study were only male ones.
2. In relation to the quantitative findings (chi-square tests and *t*-tests that were presented in Chapters 4 and 6, respectively), the participants were not randomly selected so as to ensure that they were representative of the target population (i.e. Year One male students in Riyadh). However, as explained in Chapter 3, the strategy that I used to select the participating schools was 'purposive sampling' (Cohen et al., 2007: 110; Bryman, 2012: 418), where the participants are not selected on a random basis, but rather, for particular reasons.
3. The statistical power[59] was low (less than 0.13) in each of the two *t*-tests examining the difference in students' performance in speaking with regards to their preschool

[59] Statistical 'power is the probability of detecting a statistical result when there are in fact differences between groups or relationships between variables' (Larson-Hall, 2015: 157). Statistical power is related

exposure to Standard Arabic books and attendance at preschool (Chapter 6; Sections 6.12 and 6.13), which was due to the sample size. In any future study, the sample size should be much larger, should cover different parts of the country and ideally there should be more fine-grained analysis of the classroom and assessment data, which will help to overcome any statistical power issues.

As pointed out earlier, there is a lack of empirical studies examining the influence of the coexistence of Standard and Local Arabic on education (Amara, 1995; Maamouri, 1998; Khamis-Dakwar, 2005). While the current study has explored the influence of the diglossic situation on early years of education in a Saudi context, future research should be conducted to investigate the effect of this situation on learning Standard Arabic as well as on classroom language use in different Arab countries as well as for different educational levels (e.g. middle and high schools). In addition, my research has led me to identify a key area that requires future research in relation to classroom language use in the diglossic situation; investigation will be required into the extent to which teachers' language choices (i.e. the use of Standard or Local Arabic, or a mix of both in class) influences educational achievements because there is a lack of empirical studies on this area of inquiry (Albirini, 2016). In other words, future research should investigate whether or not there is a difference in educational attainment in the Arab world between pupils whose teachers are using predominantly Standard Arabic, predominantly Local Arabic, or who are drawing on both varieties for pedagogical purposes so as to facilitate learning (i.e. adopting a classroom translanguaging perspective).

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to Type II errors (Murphy et al., 2014: 6), which occur in statistical hypothesis testing when a researcher concludes that the null hypothesis is true (i.e. to say that there is no significant difference between the two groups), while in fact the alternative hypothesis is true (i.e. there is a significant difference between the groups in the population; Murphy et al., 2014: 6). In order to avoid making a type II error, the power of the test should be sufficient. Murphy et al. (2014: 22) state that there appears to be a consensus that the acceptable power should be no less than 0.50, but some claim it should be at least 0.80. A power at 0.50 means that 'only 50% chance that a true effect will be detected' (Larson-Hall, 2015: 157). The power in both the second and fourth *t*-tests that were conducted in this study was low (less than 0.13), and thus, the results of these two tests are inconclusive and further studies are needed to examine the same issues that involve sufficient power.

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**Appendices**

**Appendix 1** Linguistic description of Standard and Local Arabic

A comparison of Standard Arabic with any existing Local Arabic dialects will display lexical, phonological and syntactical differences (Ferguson, 1959; Maamouri, 1998). In order to provide a general background about the nature of the difference between Standard and Local Arabic, a set of differences is briefly described in Table 1.

Table 1. Linguistic differences between Standard and Local Arabic (based on Maamouri's work, 1998)

| | **Standard Arabic** | **Local Arabic** |
|---|---|---|
| **Grammar** | Very inflectional, which includes case endings for tense, number, and gender.<br>For example:<br>الرجال ذهبوا<br>1. Alrijal thahabo [men left]<br>النساء ذهبن<br>2. Alnisa thahabn [women left]<br>الرجلان ذهبا<br>3. Alrajolan thahaba [the two men left]<br>The word 'thahab' [went] ended with case ending (o and n) for gender (thahabo for male and thahabn for femal) and for number (thahaba) to indicate that two people left. | Inflections and case endings are mostly lost, except for limited uses in some dialects.<br>For example:<br>البنات راحوا<br>albanat raho [girls left]<br>الرجال راحوا<br>alrijal raho [men left]<br>In both examples, the word 'raho' [left] were used for both men and women without any case ending for gender |
| **Grammar** | All 'grammatical functions are marked by an inflectional system of vocalic representation consisting of short vowels' (or diacritics) and long vowels (Maamouri, 1998: 34). Examples for the short vowels: | Most of the functional vocalic representation has been lost in most of the Local Arabic dialects. For example, the word *Mohammad* has the same shape in almost every sentence |

| | | |
|---|---|---|
| | ذهب الرجلُ<br>1. Thahaba alrajolo [the man left]<br><br>رأيت الرجلَ<br>2. Ra'et alrajola [I saw the man]<br>سلمت على الرجلِ<br>3. Sal'lamto ala alrajoli [I said hi to the man]<br><br>In the above examples, the word 'alrajol' [the man] ended with different short vowels. In the first it ended with (o) because the word was a subject, while in the second ended with (a) because it was an object. In the third example, the word ended with (e) because it came after a preposition (to). | or utterance. |
| **Morphology** | 'There are morphological distinctions of number (singular, dual[1] and plural) and gender (masculine and feminine)' (Maamouri, 1998: 34). For example, Standard Arabic has a morphological distinction for singular, two persons (masculine), two persons (feminine), plural (masculine), and plural (feminine). | The dual forms have mostly disappeared from all local dialects. For example, Saudi and Egyptian colloquial have mainly two morphological distinctions for singular and plural, while the morphological distinction for two persons has been lost. |
| **Phonology** | The phonological system of Standard Arabic is comprised of 28 consonant letters, 3 long and 3 short vowels. | Several sounds do not exist in Local Arabic, or pronounced differently. For example:<br>ق /g/ is pronounced differently in different dialects.<br>ث /θ/ converted into /s/ or /t/ in some |

[1] 'Some languages distinguish only between singular and plural numbers [such as English], whereas others mark in addition to these a *dual*, for two referents'. Standard Arabic 'is a language of the latter type; it has singular, plural, and dual numbers' (Embick, 2015: 36). For example, dual forms for the noun 'rajol' (man): rajol (one man), rajolan (two men) and rijal (men).

| | | |
|---|---|---|
| | | dialects.<br>ذ /ð/ converted into /z/ or /d/ in some dialects<br>ج /dʒ/ converted into /ˈʒ/ in some dialects |
| **Lexicon** | Standard Arabic has a rich vocabulary | Most of the vocabulary are taken from Standard Arabic but often pronounced differently. It is flexible in terms of adopting words from other languages or coining new words, unlike Standard Arabic. |
| **Lexicon** | There are a number of words that do not exist in Local Arabic and vice versa. For example, technical terms mostly exist only in Standard Arabic. | |
| **Pronunciation** | Although there are a great number of words in common between Standard and Local Arabic, almost all of these words can be pronounced differently due to phonological or grammatical differences. i.e. the same word can be pronounced differently depending on whether it is in a Standard or Local Arabic context. That can be explained in two main reasons:<br>1. Some letters (sounds) are pronounced differently in Standard and Local Arabic such as ق /g/ (see phonology above).<br>2. Short vowels (diacritics) in Standard Arabic are more complex and used systematically in all Standard Arabic words, while they are far less complex in Local Arabic. Similarly, all 'grammatical functions are marked by an inflectional system of vocalic representation consisting of short vowels' ( Maamouri, 1998: 34), whereas they rarely exist in Local Arabic. This leads to the fact that the majority of Arabic words are usually pronounced differently in Standard and Local Arabic. | |

Standard Arabic is normally the form of writing in Arabic while Local Arabic is not typically used in writing except for informal means of wiring such as text messages and so on (Albirini, 2016). The writing system of Standard Arabic depends mainly on consonant letters, whereas the three short vowels, which are equivalent to (o, a, e), are invisible in the words and 'easily filled in by skilled readers' depending on the context (Hayes-Harb, 2006: 322). For instance, although the word ktb has one apparent shape in Arabic, it has different invisible short vowels, depending on what part of speech it is.

The word ktb can be an active verb kataba (to write), a passive verb koteba (to be written), or a noun kotob (books). So the short vowels of the Arabic word ktb can be known from the position of the word in the sentence; if the word ktb is in a position where it should be a verb, then it must be pronounced and read as a verb: kataba. It can be concluded that there is a considerable linguistic distance between Standard and Local Arabic in terms of grammar, phonology, and vocabulary.

**Appendix 2** The questionnaire form, distributed at WCS & NCS

## A questionnaire about children's preschool language experiences

**- We appreciate you taking a few minutes to fill out this questionnaire to help us shed the light on some issues related to learning Standard Arabic in the preschool period.**

**- The following questions should be answered by one of the child's parents. These questions are about the types of Arabic varieties your child experienced at the ages of 4 and 5 (before school). Please note that this questionnaire does not aim to assess your child's ability but rather aim to explore the reality in Saudi society. Thus, please answer the questions as accurate as possible to help the study understand some issues related to child language development.**

**Section One: Background information about the child and the parents**

*Please choose (by putting ✓) one of the following options (or fill out the blanks where necessary).*

**- Who is filling out this questionnaire?**
o The child's father o The child's mother o Other (please specify)……

**- The child's Age**:.....

**1. Nationality:** o Saudi o Other (please specify)……

**2. How many children do you have?** ……..

**3. What is the occupation of the child's father?** ……

**4. What is the occupation of the child's mother?** ……

**5. What is the father's age?**
o 20-25 o 26-30 o 31-35 o 36-40 o 41-50 o 51-60 o 60 or older

**6. What is the mother's age?**
o 20-25 o 26-30 o 31-35 o 36-40 o 41-50 o 51-60 o 60 or older

**7. What is the current education level of the child's father?**
o None o Primary o Secondary o High school o Bachelor's o Master's o PhD other…….

**8. What is the current education level of the child's mother?**
o None o Primary o Secondary o High school o Bachelor's o Master's o PhD other…….

**9. What is the child's family monthly average household income in Saudi riyal?**
o Less than 5000 o 5000 to less than 10,000 o 10,000 to less than 15,000 o 15,000 to less than 25,000 o More than 25,000

**10. Did the child meant in this questionnaire attend a preschool?**
o Never attended preschool o Only nursery o Only reception o Both nursery and reception
o Other (please specify)……

***(continue to next page)***

**Section Two: Preschool language experiences**

*All of the following statements represent the situation of the father's or mother's child when he/she was at the age of 4-5 (before school) . e.g. 'I used to buy books for my child when she/he was at the age of 4-5': this means that either the father's or mother's child used to buy books for him/her at the age of 4 or 5.*

*You should choose (by putting ✓) one of the options (expect when you see select all that apply in which you can tick more than one answer)*

**A. Books**

**11. When my child was between the ages of 4 and 5, I used to buy Standard Arabic books for him/her**
o Regularly o Sometimes o Rarely o Never

**12. The first time I bought Standard Arabic books for my child was when he/she was at the age of**
o 3 years old o 4 years old o 5 years old o In Year One o Never bought Standard Arabic books for the child

**13. What is the approximate number of Standard Arabic books that you bought for your child when he/she was between the ages of 4 and 5 (before school)?**
o 1-3 o 4-6 o 7-9 o 10 or more o None o Other (please specify)……...

**14. What types of books did you buy for your child between the ages of 4 and 5? (*Select all that apply*)**
o Storybooks in Standard Arabic o Children magazines in Standard Arabic
o Educational books for teaching letters, numbers, and colours, etc.
o Never bought Standard Arabic books for my child at this age o Other (please specify)……

**15. I used to borrow Standard Arabic books from the library for my child when he/she was at the age of 4-5**
o Regularly o Sometimes o Rarely o Never at this age

**16. What is the approximate number of Standard Arabic books that you borrowed from the library for your child when he/she was at the age of 4-5?**
o 1-3 o 4-6 o 7-9 o 10 or more o None o Other (please specify)……...

**17. Did you read Standard Arabic books to your child when he/she was at the age of 4-5?** o Yes o No

**18. What types of Standard Arabic books did you read to your child at the age of 4-5? (*Select all that apply*)**
o Storybooks in Standard Arabic o Children magazines in Standard Arabic
o Educational books for teaching letters, numbers, and colours, etc.
o Never read Standard Arabic books to my child at this age o Other (please specify)……

**19. How often did you read Standard Arabic books to your child at the age of 4-5?**
o Everyday or almost everyday o Once or twice a week o Once or twice a month
o Never or almost never o Other (please specify)……

**20. What is the average time for each day did you use to read Standard Arabic books to your child at the age of 4-5?**
o 5 minutes or less o 10 minutes or less o 15-20 minutes o ½ hour o 1 hour o 2 hours or more o Other……

**21. When I was reading to my child at the age of 4-5, I:**
o read only in Standard Arabic o read in Standard Arabic and used Local Arabic to explain what I read
o used the pictures of the book and told a story in Local Arabic o never read for my child at this age

**22. Did the child use to read Standard Arabic books by himself/herself at the age of 4-5?** o Yes o No

**23. My child liked reading Standard Arabic books before school (at the age of 4-5)**
o Strongly agree o Agree o Neutral o Disagree o Strongly disagree

**24. My child liked having books read to him/her in Standard Arabic at the age of 4-5**
o Strongly agree o Agree o Neutral o Disagree o Strongly disagree

***(continue to next page)***

**25. My child used to read Standard Arabic books by himself/herself when he/she was at the age of 4-5**
o Everyday or almost everyday o Once or twice a week o Once or twice a month
o Never or almost never o Other (please specify)……

**26. What is the average time for each day did the child use to spend on reading Standard Arabic books by himself/herself at the age of 4-5?**
-5 minutes or less -10 minutes or less -15-20 minutes -½ hour -1 hour - 2 hours or more - Other…….

**B. Watching television**

**27. My child used to watch television programmes broadcast in Standard Arabic between the ages of 4 and 5**
o Everyday or almost everyday o Once or twice a week o Once or twice a month o Never or almost never
o Other (please specify)……

**28. What is the average time for each day did the child use to watch Standard Arabic television programmes before school (between the ages of 4 and 5)?**
o 5 minutes or less o10 minutes or less o 15-20 minutes o ½ hour o 1 hour o 2 hours or more o Other….

**29. Which of the following did your child use to watch between the ages of 4 and 5 (*select all that apply*)**
o Children animation in Standard Arabic o Educational programmes for teaching letters, numbers, and colours, etc.
o Songs in Standard Arabic o Songs in Local Arabic o Programmes produced in both Standard and Local Arabic
o My child did not watch Standard Arabic programmes at this age o Other (please specify)……..

**30. My child liked watching Standard Arabic television programmes when he/she was at the age of 4-5**
o Strongly agree o Agree o Neutral o Disagree o Strongly disagree

**C. Audio materials**

**31. I used to buy Standard Arabic audio materials (e.g. CDs, cassettes) for my child when he/she was between the ages of 4 and 5**
o Regularly o Sometimes o Rarely o Never

**32. Which types of audio materials did you buy for your child at the age of 4-5? (*Select all that apply*)**
o Children Standard Arabic stories o Educational CDs for learning sounds and letters o Standard Arabic songs
o Songs in Local Arabic o CDs produced in both Standard and Local Arabic o The Qur'an
o Never bought Standard audio material in this period o Other (please specify)…….

**33. My child used to listen to Standard audio material at the age of 4-5**
o Everyday or almost everyday o Once or twice a week o Once or twice a month
o Never or almost never o Other (please specify)……

**34. What is the average time for each day did your child listen to Standard Arabic audio material at the age of 4 or 5?**
o 5 minutes or less o10 minutes or less o 15-20 minutes o ½ hour o 1 hour o 2 hours or more o Other…...

**35. Which of the following did your child use to listen to at the age 4-5? (*Select all that apply*)**
o Children Standard Arabic stories o Educational CDs for learning sounds and letters o Standard Arabic songs
o Songs in Local Arabic o CDs produced in both Standard and Local Arabic o The Qur'an
o Never bought Standard audio material in this period o Other (please specify)…….

**36. My child liked listening to Standard Arabic audio material at the age of 4-5**
o Strongly agree o Agree o Neutral o Disagree o Strongly disagree

**D. Games**

**37. I used to buy games for my child at the age of 4-5 containing (*select all that apply*)**
o Standard Arabic o Local Arabic o Standard and Local Arabic in the same game o English
o Never bought such games for my child at this age

***(continue to next page)***

**38. My child used to play with games containing Standard Arabic at the age of 4-5**
o Everyday or almost everyday o Once or twice a week o Once or twice a month o Never or almost never

**39. What is the average time for each day did your child use to play with games containing Standard Arabic at the age of 4-5?**
o 5 minutes or less o 10 minutes or less o 15-20 minutes o ½ hour o 1 hour o 2 hours or more
o Never played with such games at this age

**E. Talking with parents/caregivers**

**40. I used to speak with my child before school (when he/she was at the age of 4-5) in**
-Local Arabic only - Local Arabic and some Standard words - Standard and Local Arabic in an equal way
- Standard Arabic only - Other (please specify)……..

**F. Parents' opinions towards learning and experiencing Standard Arabic before school**

**41. Children should start learning Standard Arabic at the age of 4-5**
o Strongly Agree o Agree o Neutral o Disagree o Strongly disagree

**42. Children should read Standard Arabic books at the age of 4-5**
o Strongly Agree o Agree o Neutral o Disagree o Strongly disagree

**43. Parents should read Standard Arabic books to their children at the age of 4-5**
o Strongly Agree o Agree o Neutral o Disagree o Strongly disagree

**44. Children are able to read Standard Arabic books at the age of 4-5**
o Strongly Agree o Agree o Neutral o Disagree o Strongly disagree

**45. Children should listen to Standard Arabic audio materials at the age of 4-5**
o Strongly Agree o Agree o Neutral o Disagree o Strongly disagree

**46. Children should watch television programmes broadcast in Standard Arabic at the age of 4-5**
o Strongly Agree o Agree o Neutral o Disagree o Strongly disagree

**47. Parents should talk to their children in Standard Arabic at the age of 4-5**
o Strongly Agree o Agree o Neutral o Disagree o Strongly disagree

***The end, thanks for your time***

**Appendix 3** The questionnaire form, distributed at SCS & ECS

**A questionnaire about children's preschool language experiences – *name of school***

**- We appreciate you taking a few minutes to fill out this questionnaire to help us shed the light on some issues related to learning Standard Arabic in the preschool period.**

**- The following questions should be answered by one of the child's parents. These questions are about the types of Arabic varieties your child experienced at the ages of 4 and 5 (before school). Please note that this questionnaire does not aim to assess your child's ability but rather aim to explore the reality in Saudi society. Thus, please answer the questions as accurate as possible to help the study understand some issues related to child language development.**

**Section One: Background information about the child and the parents**

*Please choose (by putting ✓) one of the following options (or fill out the blanks where necessary).*

**- Who is filling out this questionnaire?**
o The child's father o The child's mother o Other (please specify)……

- **The child's name meant for this questionnaire**:……..**Sex**:….. **Age**:.....

1. **Nationality:** o Saudi o Other (please specify)……

2. **How many children do you have?** ……..

3. **What is the occupation of the child's father?** ……

4. **What is the occupation of the child's mother?** ……

5. **What is the father's age?**
o 20-25 o 26-30 o 31-35 o 36-40 o 41-50 o 51-60 o 60 or older

6. **What is the mother's age?**
o 20-25 o 26-30 o 31-35 o 36-40 o 41-50 o 51-60 o 60 or older

7. **What is the current education level of the child's father?**
o None o Primary o Secondary o High school o Bachelor's o Master's o PhD other…….

8. **What is the current education level of the child's mother?**
o None o Primary o Secondary o High school o Bachelor's o Master's o PhD other…….

9. **What is the child's family monthly average household income in Saudi riyal?**
o Less than 5000 o 5000 to less than 10,000 o 10,000 to less than 15,000 o 15,000 to less than 25,000 o More than 25,000

10. **Did the child meant in this questionnaire attend a preschool?**
o Never attended preschool o Only nursery o Only reception o Both nursery and reception
o Other (please specify)……

**The child's father's mobile number**:…….

***(continue to next page)***

**Section Two: Preschool language experiences**

*All of the following statements represent the situation of the father's or mother's child when he/she was at the age of 4-5 (before school) . e.g. 'I used to buy books for my child when she/he was at the age of 4-5': this means that either the father's or mother's child used to buy books for him/her at the age of 4 or 5.*

*You should choose (by putting ✓) one of the options (expect when you see select all that apply in which you can tick more than one answer)*

**A. Books**

**11. When my child was between the ages of 4 and 5, I used to buy Standard Arabic books for him/her**
o Regularly o Sometimes o Rarely o Never

**12. The first time I bought Standard Arabic books for my child was when he/she was at the age of**
o 3 years old o 4 years old o 5 years old o In Year One o Never bought Standard Arabic books for the child

**13. What is the approximate number of Standard Arabic books that you bought for your child when he/she was between the ages of 4 and 5 (before school)?**
o 1-3 o 4-6 o 7-9 o 10 or more o None o Other (please specify)……...

**14. What types of books did you buy for your child between the ages of 4 and 5? (*Select all that apply*)**
o Storybooks in Standard Arabic o Children magazines in Standard Arabic
o Educational books for teaching letters, numbers, and colours, etc.
o Never bought Standard Arabic books for my child at this age o Other (please specify)……

**15. I used to borrow Standard Arabic books from the library for my child when he/she was at the age of 4-5**
o Regularly o Sometimes o Rarely o Never at this age

**16. What is the approximate number of Standard Arabic books that you borrowed from the library for your child when he/she was at the age of 4-5?**
o 1-3 o 4-6 o 7-9 o 10 or more o None o Other (please specify)……...

**17. Did you read Standard Arabic books to your child when he/she was at the age of 4-5?** o Yes o No

**18. What types of Standard Arabic books did you read to your child at the age of 4-5? (*Select all that apply*)**
o Storybooks in Standard Arabic o Children magazines in Standard Arabic
o Educational books for teaching letters, numbers, and colours, etc.
o Never read Standard Arabic books to my child at this age o Other (please specify)……

**19. How often did you read Standard Arabic books to your child at the age of 4-5?**
o Everyday or almost everyday o Once or twice a week o Once or twice a month
o Never or almost never o Other (please specify)……

**20. What is the average time for each day did you use to read Standard Arabic books to your child at the age of 4-5?**
o 5 minutes or less o 10 minutes or less o 15-20 minutes o ½ hour o 1 hour o 2 hours or more o Other……

**21. When I was reading to my child at the age of 4-5, I:**
o read only in Standard Arabic o read in Standard Arabic and used Local Arabic to explain what I read
o used the pictures of the book and told a story in Local Arabic o never read for my child at this age

**22. Did the child use to read Standard Arabic books by himself/herself at the age of 4-5?** o Yes o No

**23. My child liked reading Standard Arabic books before school (at the age of 4-5)**
o Strongly agree o Agree o Neutral o Disagree o Strongly disagree

**24. My child liked having books read to him/her in Standard Arabic at the age of 4-5**
o Strongly agree o Agree o Neutral o Disagree o Strongly disagree

***(continue to next page)***

**25. My child used to read Standard Arabic books by himself/herself when he/she was at the age of 4-5**
o Everyday or almost everyday o Once or twice a week o Once or twice a month
o Never or almost never o Other (please specify)……

**26. What is the average time for each day did the child use to spend on reading Standard Arabic books by himself/herself at the age of 4-5?**
-5 minutes or less -10 minutes or less -15-20 minutes -½ hour -1 hour - 2 hours or more - Other…….

**B. Watching television**

**27. My child used to watch television programmes broadcast in Standard Arabic between the ages of 4 and 5**
o Everyday or almost everyday o Once or twice a week o Once or twice a month o Never or almost never
o Other (please specify)……

**28. What is the average time for each day did the child use to watch Standard Arabic television programmes before school (between the ages of 4 and 5)?**
o 5 minutes or less o10 minutes or less o 15-20 minutes o ½ hour o 1 hour o 2 hours or more o Other….

**29. Which of the following did your child use to watch between the ages of 4 and 5 (*select all that apply*)**
o Children animation in Standard Arabic o Educational programmes for teaching letters, numbers, and colours, etc.
o Songs in Standard Arabic o Songs in Local Arabic o Programmes produced in both Standard and Local Arabic
o My child did not watch Standard Arabic programmes at this age o Other (please specify)……..

**30. My child liked watching Standard Arabic television programmes when he/she was at the age of 4-5**
o Strongly agree o Agree o Neutral o Disagree o Strongly disagree

**C. Audio materials**

**31. I used to buy Standard Arabic audio materials (e.g. CDs, cassettes) for my child when he/she was between the ages of 4 and 5**
o Regularly o Sometimes o Rarely o Never

**32. Which types of audio materials did you buy for your child at the age of 4-5? (*Select all that apply*)**
o Children Standard Arabic stories o Educational CDs for learning sounds and letters o Standard Arabic songs
o Songs in Local Arabic o CDs produced in both Standard and Local Arabic o The Qur'an
o Never bought Standard audio material in this period o Other (please specify)……

**33. My child used to listen to Standard audio material at the age of 4-5**
o Everyday or almost everyday o Once or twice a week o Once or twice a month
o Never or almost never o Other (please specify)……

**34. What is the average time for each day did your child listen to Standard Arabic audio material at the age of 4 or 5?**
o 5 minutes or less o10 minutes or less o 15-20 minutes o ½ hour o 1 hour o 2 hours or more o Other…...

**35. Which of the following did your child use to listen to at the age 4-5? (*Select all that apply*)**
o Children Standard Arabic stories o Educational CDs for learning sounds and letters o Standard Arabic songs
o Songs in Local Arabic o CDs produced in both Standard and Local Arabic o The Qur'an
o Never bought Standard audio material in this period o Other (please specify)……

**36. My child liked listening to Standard Arabic audio material at the age of 4-5**
o Strongly agree o Agree o Neutral o Disagree o Strongly disagree

**D. Games**

**37. I used to buy games for my child at the age of 4-5 containing (*select all that apply*)**
o Standard Arabic o Local Arabic o Standard and Local Arabic in the same game o English
o Never bought such games for my child at this age

***(continue to next page)***

**38. My child used to play with games containing Standard Arabic at the age of 4-5**
o Everyday or almost everyday o Once or twice a week o Once or twice a month o Never or almost never

**39. What is the average time for each day did your child use to play with games containing Standard Arabic at the age of 4-5?**
o 5 minutes or less o 10 minutes or less o 15-20 minutes o ½ hour o 1 hour o 2 hours or more
o Never played with such games at this age

**E. Talking with parents/caregivers**

**40. I used to speak with my child before school (when he/she was at the age of 4-5) in**
-Local Arabic only - Local Arabic and some Standard words - Standard and Local Arabic in an equal way
- Standard Arabic only - Other (please specify)……..

**F. Parents' opinions towards learning and experiencing Standard Arabic before school**

**41. Children should start learning Standard Arabic at the age of 4-5**
o Strongly Agree o Agree o Neutral o Disagree o Strongly disagree

**42. Children should read Standard Arabic books at the age of 4-5**
o Strongly Agree o Agree o Neutral o Disagree o Strongly disagree

**43. Parents should read Standard Arabic books to their children at the age of 4-5**
o Strongly Agree o Agree o Neutral o Disagree o Strongly disagree

**44. Children are able to read Standard Arabic books at the age of 4-5**
o Strongly Agree o Agree o Neutral o Disagree o Strongly disagree

**45. Children should listen to Standard Arabic audio materials at the age of 4-5**
o Strongly Agree o Agree o Neutral o Disagree o Strongly disagree

**46. Children should watch television programmes broadcast in Standard Arabic at the age of 4-5**
o Strongly Agree o Agree o Neutral o Disagree o Strongly disagree

**47. Parents should talk to their children in Standard Arabic at the age of 4-5**
o Strongly Agree o Agree o Neutral o Disagree o Strongly disagree

***The end, thanks for your time***

**Appendix 4** The main interview schedule with the teachers

**Interview 1**

1. From your experience as a primary school teacher, what are the types of Arabic that primary school teachers usually use in teaching in Year One and why?
2. What type/s of Arabic do you usually use in class and why?
3. Do you think that Standard Arabic should be used as the medium of instruction in teaching in Year One and why?
4. Do you think that primary school teachers have had the necessary training to use Standard Arabic when teaching?
5. What type/s of Arabic do Year One pupils use when they communicate with the teacher and why?
6. What type/s of Arabic do Year One pupils use when they communicate with each other and why?
7. Are Year One pupils given the opportunity to use Standard Arabic in class?
8. Do Year One pupils understand Standard Arabic?
9. Do you think that using Local Arabic in class is a positive or negative aspect in relation to teaching and why?

**Interview 2**

1. How long have you been teaching in primary schools?
2. What was the subject of your bachelor degree?
3. From the observation, I noticed that you usually talk to the students in (the language the teacher used according to the observation notes). Could you please explain why?
4. From the observation as well, I saw that students usually use Local Arabic. In your opinion, why they used this type of Arabic in class?
5. In what ways do you think children's home language experience influence pupils when they start learning Standard Arabic in Year One?
6. Do you think that the coexistence of Standard and Local in Arabic influences learning Standard Arabic in Year One and how?
7. Do you think preschool children would be able to read and write in Standard Arabic if they had the chance to do so?
8. In your opinion, what is the suitable age for children to start learning Standard Arabic and why?

**Appendix 5** Examples of the field notes from the fathers

***Example 1. Field note from Rashid's father (Mr Ali) – translated into English***

*Time: 4 pm, date: 20/4/2014, location: Café near the participant's home*

The participating family lives in south Riyadh in a home that is close to the primary school that their child attends (less than 5 minutes on foot). Similar to the other participants in this neighbourhood, the houses in the area are old, very modest and with poor quality. The street that leads to the participant's house is noticeably narrow, barely fits one car, and the cars in the area are old. The father (Mr Ali) did not have a car so I arranged to pick him up from his house and to go to a café near the area.

The family is from Jazan (south of Saudi Arabia). Mr Ali was very friendly and open to any questions but he said that he is not confortable with recordings. During having our coffees, we talked about the child and his family. Mr Ali told me that he has 8 children and he is 54 years old. When I asked him about his job he said that he is retired law enforcement and his monthly salary is around 2000 Saudi riyals (£335). He told me that he retired many years ago and there is a story behind his retirement. More that 20 years ago, he had a car accident that resulted in a long-term disability (he only could walk with two walking sticks), and thus, he retired. With respect to the child's mother, the father said that she is 34 years old and is a housewife. The father told me that both the father and mother have not attended any type of education and they could not write or read. I asked him 'can you tell me how the questionnaire was filled?' and he replied that the child's sister, who is 17 years old, is the one who completed the questionnaire, that she read the questions and options to her mother, and then the latter (the mother) gave the answers verbally to be written down.

Mr Ali told me that his son never attended preschool. I asked him why, and he said that there was not available preschool near his house. The father also said that his son was never bought any Standard Arabic books in the preschool period. He also said that neither himself nor his wife borrowed such books from the library to their son. When I asked him to explain why, he said that because they (the son's father and mother) could

not read. The father added that their son also never read such books by himself before attending primary school.

The father said that when his son was at the ages of 4 and 5, he used to watch Standard Arabic animated cartoon on a daily basis, spending around one hour every day on watching such programmes. He stated that his child loved such programmes and used to watch SpaceToon channel, which broadcast in Standard Arabic. The father said that his child also loved watching Tom and Jerry (in English).

The father reported that his child never listened to audio materials in Standard Arabic or played with games containing this variety when he was at the ages of 4 and 5 (before attending school). I asked him to explain why and he said that his son was not interested in these activities and that he preferred to watch television or play with his PlayStation. Mr Ali said that his child used to spend no less than one hour everyday playing with PlayStation in the preschool period.

When I asked the father about the types of Arabic used at home when Rashid was at the age of 4 and 5, he said that the family was using only their local dialect, which was Jazani. When I asked him why, he said that each family in Saudi Arabia talks to their children in their own dialect and, according to the father, no one talks to their children in Standard Arabic.

Mr Ali said that he supports the fact that children should learn Standard Arabic at the age of 4 and 5 and be exposed to this variety through books, audio materials and television. He also said that parents should use Standard Arabic with their children along with Local Arabic in the preschool period in order to get children used to the language of the Qur’an. However, in his case, the father said that he and his wife could not read to their children or talk to them in this variety because they lacked knowledge of this language.

***Example 2. Field note from Amir's father (Mr Hamid) – translated into English***

*Time: 4:30 pm, date: 14/4/2014, location: at the participating family's home*

The participating family lives in east Riyadh in a home that is quite far from the primary school that their child attends (around 15 minutes by car). The houses in the neighbourhood are quite modern and large.

The father (Mr Hamid) received me with a warm welcome. We sat in the living room and the father was preparing the traditional Arabic coffee and dates (sweet brown fruit). Two of his children were present during the interview (Amir who was in Year One and a 3-year-old child). The young one was watching television (an animated cartoon on MBC 3 in Standard Arabic). Mr Hamid was not comfortable with recordings to be made.

The father told me that he came originally from Palestine but he spoke with me in the Riyadh dialect (like a native speaker) and wore the Saudi transitional cloths. He said that he is 47 years old and has been in Riyadh for more than 30 years. He was a bachelor's graduate from a Saudi university and his first degree was in English language. He currently works as a freelancer and receives a monthly income of 9000 Saudi riyals (£1,500). The father told me that Amir's mother is 42 years old and obtained a bachelor's degree, though she is currently a housewife. Mr Hamid told me that he has 6 children. I asked the father why he enrolled his son in the ECS, whilst there were schools closer to his home. He explained that he did so because Mr Mohammad (the teacher who is currently responsible for teaching the students at ECS) is extremely good. The father said that his older son also used to be taught by Mr Mohammad. I asked him 'why do you think Mr is good?', and the father said because he is very experienced, tolerant, commitment to teaching, has a good reputation and children love him. He also added that Mr Mohammad does not only teach students how to read and write but also how to write neatly.

Mr Hamid said that his son did not attend preschool. I asked him why and he stated that it is not compulsory. Moreover, the father said that he remembered buying 3 Standard Arabic books for his son before primary school (two stories and one educational book

for learning letters and numbers), while he stated that he never borrowed any such books from the library in the preschool period. He said that the child's mother read to him Standard Arabic storybooks twice a month in the preschool period for around 30 minutes each day the mother did so. I asked him whether the child understood the Standard Arabic stories and he said that his mother used to explain what she was reading because the child did not fully understand. Mr Hamid added that his son enjoyed been read to by his mother. The father added that his son never read Standard Arabic books by himself before attending school.

The father said that his son used to watch Standard Arabic animated cartoons on a daily basis in the preschool period for no less than 2 hours a day. Mr Hamid stated that his son started watching such programmes at the age of two or three years old. The father asked the child about the names of the programmes he watched and he said that he liked watching SpongeBob. I asked about the language used in this programme and the father said it is produced in Standard Arabic. The father also said that his child used to watch programmes in English, such as Tom and Jerry. The father added that his son also loved watching Toyor Al Jannah channel, which produces songs in Local Arabic.

The father said that he sometimes bought audio materials in Standard Arabic, such as songs and the Qur'an. He said that his son occasionally listened to such materials (once a week) and mostly in the car. He said that his son usually liked listening to songs in Local Arabic more than Standard Arabic materials. The father also said that when his son was at the age of four and five, he used to play with games that contained Standard Arabic. I asked the father to provide me with examples and he said that, his son used to play with kids' laptops (that contain the alphabet and numbers as well as parts of the Qur'an), once a week for up to on hour in the preschool period.

Mr Hamid said that only Local Arabic was used at home. I asked him why and he explained that this variety is the normal one to be used at home and even if he tried to use Standard Arabic, children would not understand.

The father said that children should learn the basics of Standard Arabic (such as letters and numbers) at the age of 4 and 5 and should be exposed to Standard Arabic though audio materials and television at this age. However, he said that preschoolers should not

read Standard Arabic books because memorising things (such as letters and parts of the Qur’an) is more important and useful at this age. I asked him why and he said that because reading is too difficult for preschoolers, whereas children can easily memorise things unlike adults. Mr Hamid said that parents should not use Standard Arabic with children because they would not understand it.

**Appendix 6** Examples of transcribed interviews

6.1 Interview 1, Mr Badar (SCS)
Wednesday, 16 April 2014 at 07:42 am

*R: Researcher*
*T: Teacher*

| | | |
|---|---|---|
| 1 | **R** | بسم الله الرحمن الرحيم نشكرك أستاذ (اسم) على إتاحة الفرصة لنا لإجراء هذه المقابلة معكم آ مثل ما |
| 2 | | شرحت لك سابقا موضوعي يتكلم عن تأثير الازدواجية اللغوية ويقصد بها وجود لغة عامية وفصحى |
| 3 | | في تعلم اللغة العربية الفصحى وخصوصا في الصفوف الأولية أو في الصف الأول الابتدائي |
| 4 | **T** | ممتاز |
| 5 | **R** | أحب أن أسألك من خلال خبرتك كمعلم في المرحلة الابتدائية ما أنواع اللغة العربية نقصد بها عامية |
| 6 | | فصحى أو مزيج من العامية والفصحى التي يستخدمها المعلم داخل الصف كلغة توجيهات غالبا؟ |
| 7 | **T** | في المرحلة الأولية اللي هو في الصف الأول تحديدا.. |
| 8 | **R** | ايه |
| 9 | **T** | الصف الأول تحديدا آآ... في البداية عامية بحتة كامل في البداية.. فأول شهرين ثلاثة عامية |
| 10 | | لأنو بأي كلمة فصحى كلمتين ثلاثة ما .. أنا اتكلم عن هذي المدرسة أنا ما جربت غيرها |
| 11 | | يعني ما درّست في غيرها .. آآ عامية ولكن بعد ثلاث شهور شهرين الترم الثاني إذا دخّلت كلمات |
| 12 | | فصحى يعني زي ما تفضلت مزيج بين العامية والفصحى يعني الآن أنا أتكلم بعض الكلمات فصحى |
| 13 | | معهم بعض الكلمات عامية يفهموا ويستوعبوا ولكن في البداية نهائيا لأ |
| 14 | **R** | طيب في رأيك الشخصي هل يجدر باللغة العربية الفصحى أن تكون هي لغة التوجيهات داخل الفصل |
| 15 | | في المرحلة الأولى أولى ابتدائي ولماذا؟ |
| 16 | **T** | واللهي المفترض لأنو إذا اللغة العربية إذا ما مارسوها في المدرسة فين راح يمارسوها يعني البيوت الشوارع |
| 17 | | أصبحت العامية يعني آآ نادرا ما تلاقي أحد ي.. يتكلم بالفصحى ما أدري حتى الأطفال أنا بالنسبة (لي) |
| 18 | | أشوف انو فقط ال يمكن الأفلام الكرتونية هي اللي و يعني المصدر الوحيد للغة العربية لهم في البداية |
| 19 | | آآآ... طبعا أنا أأيد إنو من الصف الأول من قبل الصف الأول أنا أتكلم برضو مرة ثانية على مدرستي |
| 20 | | لأنو اللي عندي ما بيدخلوا الطلاب اللي هنا ما بيدخلوا روضة وو نهائيا صفر فآآ إذا كان إذا صار |
| 21 | | الطالب داخل ال.. روضة قبل كذا يبدا ياخذ وو كلمات فصحى يعني شوي إذا صار عندك في الفصل |
| 22 | | تقدر تتكلم معه من البداية بالفصحى مع ق قليل يعني من العامية... آ بس أنا بتكلم زي ما قلت لك عن |
| 23 | | العينة اللي عندي يحتاجوا أو إنهم بسبب إنهم ما درسوا روضة وما في أي مصطلحات بال فصحى |
| 24 | | هذا السبب يعني |
| 25 | **R** | طيب هل هل ترى أن المعلم في الصفوف الأولية يحصل على التدريب اللازم لاستخدام اللغة العربية |
| 26 | | الفصحى داخل الفصل سواء بعد الت يعني التعيين أو قبل التعيين؟ |
| 27 | **T** | معلم الصفوف الأولية؟ |
| 28 | **R** | ايه |
| 29 | **T** | ... واللهي شوف ال آ معلم ما ما فيه تخصص إنو إنتا معلم صف أو |
| 30 | **R** | لأ الموجودين حاليا في المدارس بشكل عام |
| 31 | **T** | أثناء دراستنا الجامعية ما فيه تخصص فيه تخصص ابتدائي بصفة عامة معلم صف فيه تخصص |
| 32 | | ث متوسط وثانوي |
| 33 | **R** | فيه تخصص ابتدائية؟ |
| 34 | **T** | ايه تخصص معلم صف جميعنا اللي احنا اللي في الابتدائية معلمين صفوف ندرس أغلب المواد ولكن |
| 35 | | أنا أشوف .. طبعا فيه تخصص مثلا أنا ال تخصصي لغة عربية أدرس أكثر الساعات باللغة العربية |
| 36 | | ولكن أدرس الكيما والفيزيا والأحياء والرياضيات وجميع المواد أدرسها والفنية والرياضة كلها |
| 37 | | أدرسها ب بساعات ما هي قليلة يعني عشر ساعات رياضية عشر ساعات فنية إنجليزي عشر ساعات |
| 38 | | يعني فأنا أشوف إنو ممكن المعلم اللي كان تخصصه لغة عربية ممكن يكون أكثر من غيره اطلاع |
| 39 | | على الآآ الفصحى وعلى .. أحسن من غيره يعني |
| 40 | **R** | طيب بشكل عام |
| 41 | **T** | بشكل عام ال آآ بتلاقي زي ما مثلا هذي مدرسة ابتدائية فيها ثلاثين معلم بتلاقي كم معلم تخصصه لغة |
| 42 | | عربية خمسة الآن إحنا اللي ندرس الصفوف الأولية يمكن ما أدري عن تخصصات الشباب يمكن واحد |

| | | |
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| 43 | | أو اثنين منا تخصصه لغة عربية هذا الشباب الباقين (اسم) رياضيات علوم هذي آآ ما ما مارس يعني ما |
| 44 | | درس اللغة العربية ما اتكلم عن الممارسة .. الممارسة في قاعات الجامعة أغلبها يعني لغة عربية فصحى |
| 45 | | أغلب الدكاترة بيتكلموا فيها ولكن كدراسة أنا أتكلم يعني ما أحس إنو إذا كان كلهم لغة عربية (س) ممكن |
| 46 | | يكون إعدادهم جيد بناء على سؤالك بس إذا تخصصاتهم مختلفة هذي ... كم ساعة درست اللغة العربية |
| 47 | | عشر ساعات.. يعني مم ما هي كافية |
| 48 | **R** | طيب نسألك الآن عن تجربتك الشخصية في التدريس ما هي اللغة من اللغات التي ذكرناها سابقا |
| 49 | | عامية فصحى أو مزيج منهما التي تستخدمها غالبا في الفصل في تدريس الصف الأول ولماذا؟ |
| 50 | **T** | زي ما قلت لك قبل كذا ال في البداية أستخدم ال ال آ عامية لأنو ما ما راح حد ما راح يستوعب أنا جاني |
| 51 | | أحد المشرفين عندي في الفصل ف لاحظ إني أنا بتكلم بالعامية فآآ مم زي اللي ما اعجبوا يعني فهو عندنا |
| 52 | | وو طبعا بعدين يعطونا الملاحظات ولكن في نهاية الحصة هوا يقوم ويحاول يعني يسأل الطلاب ويشوف |
| 53 | | مستواهم ويشوف (..) فكان يتكلم باللغة العربية الفصحى ف يعني محد رد عليه شي ولا احد |
| 54 | | فهم منو حاجة درجة إنو صار يأشر لي يعني انو كيف أنا أتكلم ايش اقولهم ايشبهم ليه ما يردوا |
| 55 | | ف بعد كذا لمن تواصلنا قلي انا لاحظت انك بتكلمهم بالعامية وكذا قلت لو احنا في بداية السنة |
| 56 | | واحنا في مدرسة ما ادري يمكن انت اول مرة تزورها أكلم المشرف يعني ولكن لازم تتكلم بالعامية |
| 57 | | وو مو كل العامية يفهموها كمان يعني اختلاف اللهجات تعرف اللهجات عندنا يعني فيه ناس |
| 58 | | فيه... فيه فئة كبيرة من الطلاب يعني من جيزان و حتى لهجتهم انا أخذت فترة لين يعني |
| 59 | | بديت [جوال يرن] أفهمها ف زي ما قلت لك في البداية ال هذي العامية وبعد كذا العامية والفصحى في الترم |
| 60 | | الثاني آآ م والعامية والفصحى في الترم الثاني ب يعني حتى (..) في الصف الثاني ما أدري |
| 61 | | عن الصف الثاني ولكني انا اشوف ان الصف الثاني ممكن يكون أكثر استعداد ل انو تكون يكون اغلب الكلام |
| 62 | | بالفصحى |
| 63 | **R** | هنا في المدرسة؟ |
| 64 | **T** | في الصف الثاني ايوه في الصف الثاني ايه |
| 65 | **R** | يعني إنت لو كنت عند طلاب يفهمون اللغة العربية الفصحى هل ستتكلم يعني وقتك كله باللغة |
| 66 | | العربية الفصحى؟ |
| 67 | **T** | قد ما اقدر .. قد ما اقدر لأنو هذا المكان الوحيد اللي ممكن يمارسوا فيه اللغة العربية |
| 68 | **R** | طيب يعني من كلامك تقول بأن الطلاب هنا لا يفهمون اللغة العربية الفصحى |
| 69 | | طيب في رأيك الشخصي هل هناك فجوة أو اختلاف كبير بين لغة الطالب في البيت قبل المدرسة |
| 70 | | وبين اللغة العربية ولغة التعليم في المدرسة؟ [شخص ما دخل وقطع الكلام] |
| 71 | **T** | عفوا أعد السؤال |
| 72 | **R** | أنت الآن تقول أن الطلاب في البداية لا يفهمون اللغة العربية الفصحى إذا كلمتهم هل أنت في رأيك |
| 73 | | الشخصي تظن أن هناك فجوة أو اختلاف كبير بين لغة الطلاب في البيت قبل أن يأتوا إلى المدرسة |
| 74 | | ثم لغة التعليم واللغة العربية في المدرسة..وهذا هو السبب الذي يجعلهم ما يفهمون؟ |
| 75 | **T** | ايوه طبعا ال آ ما تعود على الشي هذا ما سمع ما سمع نهائيا يعني آ ال ال لغة عامية وبرضو ضعف تعليم |
| 76 | | الأهل يعني إذا كان إذا صار الأهل آآ دارسين جامعيين عا م مستحيل يعني ما يتكلم بكِلمة في البيت |
| 77 | | في ال هذا يوجه ابنه يجب لو يعني آ أشياء تساعدو زي ما قرأت أنا في بحثك أشياء ال .. مسموعة |
| 78 | | ال أ ولكن زي ما قلت لك الآباء اللي هنا العوائل أولياء الأمور آ همّا بأنفسهم مستواهم ضعيف |
| 79 | | فهمّا لا يجيدوا الا العامية ف هذا السبب انو نهائيا ما مر عليه حاجة وو آ بعض البيوت يمكن حتى |
| 80 | | تلفزيون ما أتوقع (انو) فيه يعني حتى يعني الأفلام الكرتونية ال ممكن تساعد شوي أنا أشوف |
| 81 | | سمعت شي باللغة العربية ان مرّ عليّا |
| 82 | **R** | ننتقل الآن إلى لغة الطلاب داخل الفصل ما هي اللغة التي يستخدمها الطلاب في التواصل مع المعلم؟ |
| 83 | **T** | اللغة العامية.. اللغة العامية وو بعض الأحيان يعني ... تس مدري ايش اقول لك ال [طالب دخل يكلم المعلم] آ |
| 84 | | .. آ بعض الأحيان آ يستخدموا مصطلحات يعني آآ سيئة للغاية يعني مصطلحات يعني أستغرب إنه |
| 85 | **R** | سيئة من أي ناحية؟ من ناحية الأدب؟ |
| 86 | **T** | من ناحية الأدب ايوه .. آآ أستغرب أنا أنه يعني إذا بيروح لدورة المياه وأنت بكرامه ممكن يقول |
| 87 | | لك السبب يعني أبغى أروح عشان أسوي كذا يعني واضح إنو برضو نرجع للبيت يعني مصطلحاتهم |
| 88 | | وكلماتهم لما يجي يعبر أو يجي يتكلم كلمات خاصة في البداية خاصة في البداية بال ف آ أول أسبوع |
| 89 | | أول شهر لأنو ي الطالب يجي بدون آآ ما فيه لا روضة لا مدرسة ولا حاجة يجي عندك يتكلم |
| 90 | | بالكلام اللي يقوله في بيته وو الكلماتهم ب لما يجي يتكلم معاي يتكلم معاي كأنه يتكلم مع أبوه |
| 91 | | ف ال مصطلحاتهم عامية جدا .. آ قد تكون تآآ آآ [يتلكم مع طالب] يتكلم بالمصطلحات اللي هو يسمعها في |
| 92 | | بيته يكلمك فيها عامية بحتة وزي ما قلت لك فتكون الكلمات يعني لغة شارع فأنا أوجههم في البداية |

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| 93 | | أنهم الكلمات هذي لا تقولها حاول و قلت زي ما قلت لك إنه يتكلم معاك بلهجته هوّا حتى لهجته |
| 94 | | أنا بعض الأحيان آآ أحتاج إني أسأل بعض الشباب فيها ف آآ لين ما |
| 95 | R | مثل إيش.. قلت لي يفجر |
| 96 | T | يفجّر يعني يشرد من الفصل أو يطلع من الفصل ووو... |
| 97 | R | قحم |
| 98 | T | قحم شايب وو ماهو آآ يعني الكلمات الجيزانية يعني يزيد لك إم أم مدري أم قبلها فأنا ما كنت اعرفها في |
| 99 | | البداية هذي فأنا أحس إنها كلمة مختلفة تماما ولكن بعد كذا فهمت من الشباب إنو آآ مصطلحاتهم ولكن بعد |
| 100 | | أسبوع أسبوعين لمن يشوف المعلم تتكلم اللي يبغى دورة المياه يجي يتكلم اللي يبغى .. خلاص هوّا يعرف |
| 101 | | إن هذي دورة مياه هوّا يعرف إن هذي.. خلاص ف في البداية المصطلحات هذي غالبا بعض الأحيان يصير |
| 102 | | سباب بينه وبين زميله فيتكلم بكلمات نابية المجتمعات الفقيرة غالبا منتشرة الأشياء هذي فيها فيجيك |
| 103 | | الطالب يقولّك الكلمة بحذافيرها وقد تكون كلمات يعني سوقية ف يعطيك الكلمة يا أستاذ قا فلان قال لي |
| 104 | | كذا كذا ما يصير.. لأ المفروض تقول إن فلان قال لي كلام (او) في البداية أنا كنت أزعل جدا وكنت |
| 105 | | يعني يرتفع ضغطي واحولهم على الإدارة و(كذا) وبعدين اكتشفت إن هذا مجتمع هذا الكلام بيصير |
| 106 | | برّا فآ صرت أنبّهم إنه خلاص لا صار فلان قلّك كلام لا تجي تقول نفس الكلام بحذافيره تعال |
| 107 | | قول فلان قال لي كلام م وصخ كلام ماهو زين كلام ماهو .. ف في البداية هذي أول أسبوعين زي |
| 108 | | ما قلت لك أول شهر ولمن يسمعك أنت تتكلم إنتَ تعبر إنتَ تقول إنتَ هذا ياخذ منك إنتَ معلمه |
| 109 | | في النهاية |
| 110 | R | طيب وتواصل الطلاب مع بعضهم.. تواصل الطالب مع الطالب بأي لغة تكون؟ |
| 111 | T | آآ غالبا هنا آآآ منطقة وحدة زي ما قلت لك آآ فتواصلهم بلهجتهم ال ال المحلية لهجتهم |
| 112 | R | تفهمها؟ |
| 113 | T | ال لا لا أول أول ما كنت أفهمها ولكن أنا لي هنا أربع سنين فهذي المدرسة فا صرت أفهمهم |
| 114 | | صرت أسمعهم الاثنين يتكلمون وأنا ... |
| 115 | R | طيب أنت في رأيك.. |
| 116 | | [طالب قطع الكلام.. المعلم يقول له اوقف هنا] |
| 117 | R | وصلنا الآن إلى نهاية المقابلة.. أنت في رأيك هل استخدام المعلم اللغة العامية داخل الفصل في الصف |
| 118 | | الأول الابتدائي شي له دور سلبي أو إيجابي في تطوير تعلم اللغة العربية الفصحى ولماذا؟ |
| 119 | T | استخدام العامية |
| 120 | R | ايه.. في الصف الأول الابتدائي |
| 121 | T | والله أنا أشوف إنو له دور سلبي استخدام ال ال آ اللغة العامية في الصف الأول الابتدائي لأن آآ |
| 122 | | لأن آآ إذا هو الطالب يمارس اللغة العامية في الشارع وفي المدرسة ولمن يبدا الدراسة يمارس اللغة |
| 123 | | العامية مع معلمو ومع أصحابه فآآ إلى أين اللغة العربية الفصحى تكون يعني عدم بالنسبة له |
| 124 | | وخاصة أنا أتكلم عن الثلاث مراحل ال آ نسميها المراحل الأولية اللي هيّا أولى وثانيا وثالث يعني هذي |
| 125 | | يكتسب فيها ما يكتسب في غيرها يعني الطالب بيجي الصف الأول اللي (ما يمر) على روضة وعلى |
| 126 | | شي صفر ما بيطلع الصف الثالث الا هو يعرف يقرأ يعرف يكتب ويفهم ويحفظ قرآن فهذي هي |
| 127 | | المراحل وبعد كذا ازدياد في العلم لا أكثر ولكن ن ثلاث مراحل هذي يتعلم فيها مهارات كثيرة |
| 128 | | ومن ضمن المهارات هذي المفترض يتعلمها اللغة العربية الفصحى حتى لو ما مارسها في |
| 129 | | حياته ولكن يعرفها حتى لو ال طبيعة حياتنا في الش شارع آآآ الأماكن العامة اللغة العامية ماهي |
| 130 | | مشكلة ولكن أنا أشوف ضرورت .. ضرورة إنو من البداية تكون آآ ييوو يعني الصف الأول والثاني |
| 131 | | يكون باللغة العربية الفصحى تمهيدا له.. الروضة أو الحضانة أو الأمور هذي يفترض تكون تمهيد |
| 132 | | بحيث ما يبدأ الا يكون جاهز وهذا الكلام فيه في بعض المدارس الثانية حسب ما سمعت من |
| 133 | | ال آآ أخوة الزملاء ولكن عشان عندنا عشان عندنا المنطقة ما فيها |
| 134 | R | المدارس اللي موجود فيها وين في الرياض؟ |
| 135 | T | غالبا الشمال.. ال آ أجزاء من الشرق.. أجزاء من الغرب.. ولكن الجنوب.. الجنوب الغربي والجنوب |
| 136 | | الشرقي لا.. على حسب سبحان الله ال آيعني ال البيئة البيئة و الأحياء والمستوى المادي والتعليم ت كل ما |
| 137 | | غالبا عندنا في الجنوب زي ما إنت شفت يا أستاذ ثامر |
| 138 | R | الله يعطيك العافية |
| 139 | T | الله يعافيك |
| 140 | R | هذا ما لدي من أسئلة.. فيه شي تحب تضيفه أو |
| 141 | T | الله يعافيك هذا اللي عندي |
| 142 | R | شكرا لك.. ما قصرت |

6.2 Interview 2, Mr Khalid (SCS)
Wednesday, 30 April 2014 at 09:33 am

*R: Researcher*
*T: Teacher*

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| 1 | **R** | يعطيك العافية (اسم) على إتاحة الفرصة لنا مرة أخرى |
| 2 | **T** | الله يعافيك |
| 3 | **R** | يعني بنكمل معك بعض الأسئلة آ خاصة في نفس الموضوع اللي تكلمنا عنه في الجزء الأول |
| 4 | **T** | إن شاء الله |
| 5 | **R** | آ لكن في البداية يعني أبغى أسألك كم فترة التدريس اللي قضيتها الآن في المرحلة الابتدائية؟ |
| 6 | **T** | والله بصفة عامة المرحلة الابتدائية حوالي خمسة وعشرين سنة |
| 7 | **R** | ما شاء الله.. وفي الأول.. |
| 8 | **T** | في الصف الأول لي الآن حول حدعشر سنة |
| 9 | **R** | ما شاء الله.. وما هو تخصصك في مرحلة الجامعة؟ |
| 10 | **T** | تخرجت من الجامعة بكالوريوس تربية إسلامية |
| 11 | **R** | ما شاء الله تبارك الله.. طيب الآن ودي أسألك بعض الأسئلة يعني من خلال مشاهدتي لك في الفصل |
| 12 | | أنا حضرت في الفصل وشاهدت يعني لغة الطلاب ولغة المعلم وفيه بعض الأسئلة ودي يعني تعطيني |
| 13 | | رايك فيها أو الأسباب وكذا.. |
| 14 | **T** | تفضل |
| 15 | **R** | أنا يعني لاحظتك إنك ما شاء الله تستخدم اللغة العربية الفصحى.. مزيج من اللغة الفصحى واللهجة العامية |
| 16 | | في تواصلك مع الطلاب وشرح المعلومات ما هو السبب في اختيارك هذين اللهجتين أو اللغتين؟ |
| 17 | **T** | والله ال بحيث إنا نوازي اللي يعني آ الطلبة أنت عارف عندنا يعني أنواع مختلفة شوي فآ نعطي من |
| 18 | | هنا جزء ومن هنا جزء نوصل لهم المعلومة با بالطريقتين.. يعني مثلا الطلاب من جنسيات ثانية |
| 19 | | مثلا مهوب سعوديين أو مثلا مهوب منطقة الرياض خارج الرياض فنجيب لهم اللهجة القريبة |
| 20 | | لهم.. وأما ال آ جايينا مثلا آآ الأخوان المقيمين وكذا فاللغة العربية الفصحى توصل لهم المعلومة |
| 21 | | أكثر.. وآ مثل ما قلت لك العامية هي أقرب للطلاب وأسهل لهم لذلك نحاول نستخدمها أكثر |
| 22 | **R** | طيب يعني أنت ترى يعني إن استخدام اللهجتين هذي أو اللغتين ضرورة أو بإمكان المعلم أن يعتمد على |
| 23 | | اللغة العربية الفصحى؟ |
| 24 | **T** | .. والله مهيب آآ ضرورة لكن انك أنت لك هدف واحد إنك توصل المعلومة بأي طريقة يعني |
| 25 | | سواء كذا أو كذا والأقرب للطالب هذا أهم شي هدفنا |
| 26 | **R** | طيب أيضا أنا في خلال من خلال تواجدي معكم في الفصل وجدت إن يعني لغة الطلاب في التواصل |
| 27 | | مع بعضهم حتى في الأسئلة لك أو الاستئذان يستخدمون اللهجة العامية فقط لماذا؟ |
| 28 | **T** | والله آآ يعني هذا صراحة صعبة شوي لكن طبيعتهم دائما هم يقضون مثلا في ال آ البيت وكذا |
| 29 | | و ف هذا كلهم متعودين على اللهجة العامية فصعبة إنك مثلا تحصلهم في ال آ فصل وكذا |
| 30 | | يبي لهم وقت لين يتداركون |
| 31 | **R** | طيب الآن ودي أسألك عن بعض الأسئلة اللي لها علاقة بازدواجية اللغة وهي مثل ما شرحت |
| 32 | | لك وجود اللهجة العامية واللغة العربية الفصحى |
| 33 | **T** | نعم |
| 34 | **R** | أنت في رأيك.. أو قبل ذلك ما مدى تأثير لغة الطالب في البيت قبل المدرسة في عمر ٤ إلى ٥ سنوات |
| 35 | | على الطلاب عند البدء بتعلم اللغة العربية الفصحى في الصف الأول.. يعني لغة المنزل الآن من عمر |
| 36 | | ٤ إلى ٥ سنوات ثم يجي يبدأ المدرسة ما هو هذا التأثير وما هي الأشياء التي يمكن أن تؤثر عليه |
| 37 | | لغة المنزل؟ |
| 38 | **T** | والله لغة المنزل طبعا تأثر عليه تأثير لأنه في البيت عامية وفي الأقرباء عامية وفي الشارع وفي |
| 39 | | هذا كلهم متعودين على العامية.. فلما يجي للمدرسة وخاصة الصف الأول وتجي وتعطيه اللغة |
| 40 | | العربية الفصحى هنا ممكن تسبب له صدمة ردة فعل بحيث إنه فيه أشياء ما يي يفهمها مثلا |
| 41 | | أو ما توقعها مسمياتها باللغة العربية الفصحى وكذا وكذا لذلك يعني فيها شوي لين يتعدا المر الصف |
| 42 | | الأول الثاني وبعدين يبدا في اللغة العربية ايه |
| 43 | **R** | ما مدى هذا التأثير هل هو كبير؟ |

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| 44 | T | طبعا كبير أنت مثلا لو تجيب طالب زي ما تفضلت له خ ست سنوات في بيتهم متعود على لغة |
| 45 | | وفي الشارع في السوق وكذا وتجي تعطيه لغة عربية فصحى يحس إنها كبيرة عليه صعوبة |
| 46 | | شوي.. لذلك بعض الأحيان هذي تسبب له ردة فعل بحيث إنه ما عاد يجي المدرسة يقول |
| 47 | | أنا ما أفهم أو كذا فأنت تحاول تجيب الشي السهل الميسر بأبسط الحلول |
| 48 | R | طيب بالنسبة للغة الطلاب في بداية العام الدراسي أولى ابتدائي يعني أول أسبوع.. لغتهم أول في |
| 49 | | أول أسبوع مثلها.. هل تتغير عن الفصل الدراسي الثاني؟ |
| 50 | T | طبعا طبعا لا بد يعني مثلا آ في أول أسبوع لغة عربية آآ لغة عامية مع التدريجيا وشوي وإدخال كلمات |
| 51 | | باللغة العربية الفصحى أو مسميات وآ وس سؤالهم عن بعض الأشياء بلغتهم وأنت تعلمهم باللغة |
| 52 | | العربية الفصحى يعني خلال السنة نهاية السنة لغتهم تختلف عن لغة أول ما جانا يتغير تغيير |
| 53 | | حوالي سبعين في المية من لغتهم |
| 54 | R | أنت في رأيك الشخصي الآن هل تظن بأن الازدواجية اللغوية في اللغة العربية وجود العامية واللغة |
| 55 | | الفصحى لها تأثير على الطلاب عند تعلم اللغة العربية؟ |
| 56 | T | والله شف ما فيه ذاك التغيير |
| 57 | R | تقصيد التأثير |
| 58 | T | لأ التغيير بين الفصحى والعامية.. الآن الشعر اللي يسمونه الشعر النبطي والشعر العربي الفصيح |
| 59 | | إذا جيت لها كلها تفسيرها تلقاها زي بعض لكن لغة ميسرة وسهلة وهذا نفس الشي يعني فيها شوي |
| 60 | | تكلف ولا يأثر |
| 61 | R | اللي فيها تكلف اللي هي إيش؟ |
| 62 | T | اللغة العربية الفصحى فيها تكلف شوي وفيها لازم تخرجها بمخرجاتها الصحيحة وكذا وكذا فيها |
| 63 | | شوي صعوبة لكن سبحان الله من آآآ اللغة العربية هذي ميزتها إنها تاخذ مجالات كثيرة |
| 64 | R | طيب أنت هل تظن بأن اللهجة العامية هي يعني خطأ أو فساد لغوي أو يعني لهجة صحيحة ما |
| 65 | | فيها أخطاء؟ |
| 66 | T | لا لا لهجة يعني تقريبا آآ صحيحة ما فيها شي كل مسمياتها أو كل كلامك اللي تقوله كله راجع |
| 67 | | للغة العربية ما تجيب أنت لغة ثانية لغة عربية بس إنها مبسطة شوي ما فيها تكلف ما فيها تكلف |
| 68 | R | طيب الآن تقريبا يعني وصلنا إلى نهاية الأسئلة.. أريد أن أسألك عن لغة الطلاب في مرحلة ما قبل |
| 69 | | المرحلة الابتدائية في الفترة هذي أنت في رأيك الشخصي من خلال خبرتك هل تظن بأن طلاب مرحلة |
| 70 | | ما قبل الابتدائية لديهم القدرة على القراءة وال في عمر يعني ٤ إلى ٥ سنوات؟ |
| 71 | T | القراءة |
| 72 | R | ايه القراءة مهارة القراءة باللغة العربية في هذا الأمر |
| 73 | T | ... والله.. والله هذي فيها صعوبة لكنهم يمكن يحفظون صح أقول لك يحفظون زي مثلا الآيات |
| 74 | | القرآنية زي ما أنت عارف لغة عربية فصحى يحفظون القرآن وينطقونها نطق صح لكن ك |
| 75 | | قراءة هم يتهجونها يعني آ أت أعتقد إن فيها صعوبة شوي لكن بالنسبة لحفظ القرآن تحصل |
| 76 | | طلاب مثلا في أو طالبات في الصف الرا في سن أربع سنوات أو خمس سنوات حافظين لك |
| 77 | | القرآن ما شاء الله من خلال وسائل الآ آآ الرادو أو المسجل أو الجوالات هذي تحصل يعني |
| 78 | | حافظين القرآن زي ما شمسه ما هو موجود ف (القصص) |
| 79 | R | هل هذا الأمر ينطبق على الكتابة اللغة العربية؟ والا الكتابة تكون أسهل؟ |
| 80 | T | لأ الكتابة فيها صعوبة شوي عليه |
| 81 | R | ايه نفس ال آ.. |
| 82 | T | ايه.. لكن أنت عارف ما شاء الله الطالب الصغير يحفظ |
| 83 | R | ايه |
| 84 | T | يحفظ الطالب الصغير يعني لو مثلا جيت في بيئة أهلهم الأم والأبو يتكلمون اللغة الفصحى |
| 85 | | دائما تجد الطالب هذا نفس الشي يتكلم باللغة العربية الفصحى ايه.. لكن ك كتابة أو يتدارك ذا |
| 86 | | يمكن فيها آآ صعوبة شوي.. يعني فيه أمثلة كثيرة فيه بعض المسلسلات اللي تجيك باللغة |
| 87 | | العربية الفصحى ويتابعونها ذا الصغار السن وكذا تجدهم يجدون الكلام فيها لاك بعض |
| 88 | | الأحيان ما يدرون وش اللي يقولون فيها يجدون الكلام لكن وش اللي يحفظونها زي الحفظ |
| 89 | R | طيب يعني على طاري الأهل إنهم يتكلمون باللغة العربية الفصحى فيه عندك طالب اسمه (اسم) |
| 90 | T | نعم |
| 91 | R | يمكن لديه الخبرة هذي.. يعني هل هو يتكلم باللغة العربية الفصحى؟ |
| 92 | T | ايه هذا لأنه من جنسية غير سعودية من جنسية بنغلاديش ف بدايته يتعلم اللغة العربية |
| 93 | | زي ما تعلمها أبوه في البيت اللغة العربية الفصحى زي ما في جامعة الإمام وكذا معهد |

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| 94 | | اللغة العربية ف هذا تأثير ال البيت على الطالب تجده يعني لكن خلال بداية السنة الطالب هذا |
| 95 | | بداية السنة فيه صعوبة تفاهم مع زملاه لأنه هو يتحدث لغة عربية مثلا فصحى مع بداية |
| 96 | | الدراسة وكذا وكذا اندمج مع الطلاب بدا يعرف الكلمات اللغة العامية وبدا كذا ما نقول انه |
| 97 | | خربوا عليه لغته ولكن دخل في لغة المجتمع اللي هي منتشرة هنا |
| 98 | **R** | أنا يعني أمس حضرت معكم في الفصل فسألته أنه يقول لي قصة وكذا فوجدته يعني يستخدم اللهجة |
| 99 | | العامية |
| 100 | **T** | اللهجة ايه تعود مع الطلاب وكذا.. تعرف لأن أن أكثر فترة خمس ساعات في المدرسة فيطلعون |
| 101 | | الفسحة ويجون يتكلمون مع بعض لا بد لها تأثير هذي تأثير مهوب بسيط قوي |
| 102 | **R** | طيب الآن تقريبا وصلت إلى السؤال الأخير.. أنت في رأيك ما هو العمر المناسب الذي يجدر بالطالب |
| 103 | | أن يبدأ فيه تعلم اللغة العربية الفصحى؟ |
| 104 | **T** | ... والله يا طويل.. |
| 105 | **R** | يعني بداية التعلم للغة العربية الفصحى.. ما هو العمر المناسب؟ |
| 106 | **T** | أعتقد إن آآ في ال آآ الصف الرابع الابتدائي اللي فيه عمر تقريبا تسع إلى عشر سنوات هذا |
| 107 | | إذا تعلمها الطالب راح يمشي فيها لأنه قد جمع بين اللغة العامية واللغة العربية وتوسعت |
| 108 | | مداركه شوي وبدا يكتب ويقرأ في هذه المرحلة يبدا عاد يتكلم |
| 109 | **R** | طيب وقبل هذا العمر |
| 110 | **T** | والله قبل ذا العمر يعني فيه لكن مهوب الإتقان اللي أنت تبغى تلقى لكن مهوب الإتقان إلا عن طريق |
| 111 | | الحفظ معك في الحفظ إذا حفظوا المسلسلات أو التمثيليات اللي باللغة العربية الفصحى يمكن |
| 112 | | لكن ك يقرأها في الكتاب أو يكتبها صعوبة شوي |
| 113 | **R** | الله يجزاك خير.. شكرا لك يا (اسم) على إتاحة هذه الفرصة لنا |
| 114 | **T** | الله يحييك ويجزاك خير |

6.3 Interview 1, Mr Hasan (ECS)
Sunday*, 13 April 2014 at 09:53 am

*R: Researcher*
*T: Teacher*

| | | |
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| 1 | **R** | نشكرك أستاذ (اسم) على إتاحة الفرصة لنا لإجراء هذه المقابلة |
| 2 | **T** | الله يسلمك |
| 3 | **R** | مثل ما شرحت لك سابقا موضوعي يتكلم عن تأثير الازدواجية اللغوية وجود لغة عامية ولغة |
| 4 | | فصحى وتأثيرها في تعلم اللغة العربية الفصحى وخصوصا في المراحل الأولى من التعليم |
| 5 | | في الصف الأول آ في البداية أحب أن أسألك من خلال خبرتك في التعليم ما هي اللغة التي يستخدمها |
| 6 | | معلمو الصف الأول كلغة توجيهات داخل الصف هل هي مثلا لغة عامية أو لغة فصحى أو |
| 7 | | مزيج من العامية والفصحى من خلال خبرتك وزملائك في التدريس؟ |
| 8 | **T** | واللهي آ... حسب ما عرفت من بعض الزملا أو جلست معهم أو دخلت معهم في آ.. الفصول |
| 9 | | تعرف تبادل الخبرات و.. كسب بعض الخبرات منهم يعني لاحظت منهم الازدواجية بين |
| 10 | | اللغة العربية الفصحى والعامية هذا يعني الغالب اللي آ تجده يعني.. قليل ما أخفيك إنه قليل |
| 11 | | من اللي يتحدث اللغة العربية الفصحى هذا واقع يعني ... أنا آ أنا ما أخفيك أنا آ ممكن أقول لك |
| 12 | | إن غالب كلامي معهم يكون باللغة الفصحى لكن أحيانا تحتاج إنك تتكلم بالعامية أثنا أحيانا إيه |
| 13 | **R** | طيب أنت في رأيك الشخصي.. هل يجدر باللغة العربية الفصحى أن تكون هي لغة التوجيهات |
| 14 | | داخل الفصل من قبل المعلم؟ |
| 15 | **T** | أنا واللهي من من وجهة نظري أفضل هذا الشي ليه |
| 16 | **R** | لماذا؟ |
| 17 | **T** | لأنها ترسخ في ذهنه أكثر من الكلام العامي.. يعني عندما توجهه بالجلوس أو عدم الكلام أو آآ الحديث |
| 18 | | مع صا زميل له له تجده ينضبط أكثر من اسكت يا ولد لا أسمع صو لا آآ لا مثلا تقعد تسولف لا ت |
| 19 | | يعني أحيانا يرجع على طول الطالب بالذات بالصف الأول لأنه ترى الذاكرة أحيانا تكون من يعني.. |
| 20 | | آ التنبيه ب ب باللهجة العامية تحس ما له أثر قوي عليه لكن باللغة آ لأ كأنه لأنه يحس إنك غيرت |
| 21 | | معه شي يعني... الطالب في الصف الأول يعني ما هو مثل الطالب اللي في الصف السادس مر عليه كلمات |
| 22 | | كثير ومر عليه جمل كثير ومر عليه لأ هذا باقي يعني أكثر تأثره في منزله وبين أهله و |
| 23 | | يستمع لبعض الكلمات جديدة عليه طبعا باللغة العربية الفصحى ف على طول ينصت إلى .. إيه |
| 24 | | يعني آآ ألاحظ أنا عندي مثلا مثال بسيط بعض الطلاب لما تشوف بعض الكلام يعني تجي تعطيهم |
| 25 | | اسكت يا ولد لا تسولف لا ت آ يعني ما يلقون لها بال لكن لما تقول اصمت كلمة جديدة [ضحكة] |
| 26 | | ف آ تجد فيه ت قبول منهم ف استخدام بعض الكلمات ال آ الف.. يعني بعض الكلمات باللغة العربية |
| 27 | | الفصحى لها تأثير أكيد |
| 28 | **R** | طيب آ هل يحصل المعلم وخاصة معلم الصف الأول والمعلم بشكل عام في المرحلة الابتدائية |
| 29 | | على التدريب اللازم لاستخدام اللغة العربية الفصحى داخل الفصل قبل التعيين أو في بداية التعيين؟ |
| 30 | **T** | طب.. لأ ما فيه أبدا ما فيه تدريب معين أبدا لكن هناك بعض المواد اللي أخذها في ال آآ الجامعة |
| 31 | | أو نقول حسب ما مكان تعليمه سواء كلية المعلمين أو جامعة أحد الجامعات فيها يعني تشديد على هذا |
| 32 | | الأمر ما أخفيك لكن آ يتلاشى أحيانا مع بداية الدخول في [ضحكة].. العمل الميداني مثل ما يقولون |
| 33 | **R** | طيب هل في رأيك عدم حصول المعلم على التدريب اللازم لاستخدام اللغة العربية الفصحى |
| 34 | | له دور في أن المعلم يميل إلى استخدام العامية هل هو من الأسباب أو هناك أسباب أخرى؟ |
| 35 | **T** | واللهي ما أخفيك هذي تعتبر سبب من الأسباب يعني إذا لم يكن المعلم عنده إلمام ب بعض القواعد |
| 36 | | اللغوية يعني في ال بعض جمع يعني إذا جج جا مثلا يريد أن يتكلم باللغة العربية الفصحى مع الطلاب |
| 37 | | ومثلا جا رقم من الأرقام ويخاف يخطأ أمام الطلاب يقول سبعة وثلاثون والا سبعة وثلاثين وذا فيقول |
| 38 | | فيجيبها بالعامي على قولهم يقول أفضل لي ولا أخطي قدام الطلاب فا لأن تعرف الطالب يسجل |
| 39 | | ما شاء الله أي كلمة وأي آ فاا منا من هذي الناحية يقول لأ خل نرجع على العامية أفضل لي |
| 40 | | وأسلم لي [ضحكة] خلني أمشي في السليم على قولتهم.. فلو كان عنده حصيلة كبيرة في اللغة |
| 41 | | العربية الفصحى أتوقع بيتكلم باللغة العربية الفصحى.. أعرف زملا لي لا هم مدرسين قرآن |
| 42 | | ولا هم مدرسين ريا.. آآ رياض.. لغة عربية ولاهم.. معلمين رياضيات يتحدثون باللغة العربية |
| 43 | | الفصحى حتى في الجمع والطرح وذا ما يتحدث إلا باللغة العربية الفصحى لأنه عنده إلمام كبير |

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| 44 | | فآ تعجبت يوم عندما دخلت معه في ال آ الفصل وحضرت حصة من الحصص عنده يعني |
| 45 | | لغة عربية فصحى ما شاء الله تبارك الله يعني عنده ما شاء الله خلفية كبيرة وخزينة كبيرة من ال آ |
| 46 | | فآآآ لما أعلنوا إن فيه محاضرة آخر ال آ بعد الحصة السادسة وكذا تفاجأت إنه هو اللي كان يلقي |
| 47 | | المحاضرة للطلاب طبعا ايه فآ تجد بعضهم ما شاء الله من يملك اللغة تجده يتحدث بها ما ما تأثر بهم |
| 48 | **R** | طيب أبغى أسألك عن تجربتك الشخصية في التعليم ما هي اللغة التي غالبا تستخدمها داخل الفصل |
| 49 | | من اللغات التي ذكرناها العامية أو الفصحى أو مزيج من العامية والفصحى ولماذا؟ |
| 50 | **T** | أنا ما أخفيك والله أستخدم المزيج والله ما آ أستخدم ال بشكل آ ما أقول لك إني أستخدم اللغة |
| 51 | | الفصحى بشكل كامل مئة في المئة أو إني أستخدم العامية بشكل كامل لأ أبدا آآ أحيانا |
| 52 | | مع بعض يكون بعض التصرف من أحد الطلاب يجبرك إنه يكون فيه رد سريع له وفي هذا الوقت أحيانا |
| 53 | | ما يكون على ال آ يعني يكون فيه تحضير مثلا على قولتهم سريع في الرد باللغة العربية الفصحى |
| 54 | | ف يكون ردك يعني معاه عامية |
| 55 | **R** | تحتاج تستخدم العامية في بعض الحالات؟ |
| 56 | **T** | أحيانا نعم .. أحيانا أحيانا وما أخفيك إنه آآ كذلك يعني عدم الإلمام بالقواعد كاملة اللغوية أحيانا يي آ يجعل |
| 57 | | المعلم يضطر لاستخدام اللغة العربية أو ال آ آ عامية (في ال) بشكل عام |
| 58 | **R** | طيب آ أنت في رأيك الشخصي.. هل هل يوجد فراغ أو فجوة بين لغة الطالب في المنزل قبل أن |
| 59 | | يأتي إلى المدرسة وبين لغة الطالب داخل المدرسة عندما يبدأ في تعلم اللغة العربية الفصحى هل |
| 60 | | فيه اختلاف كبير أو ما فيه اختلاف كبير؟ |
| 61 | **T** | ... يعني في تعلمه قصدك والا؟ |
| 62 | **R** | في تعلمه في ممارسته في.. هل فيه فرق بين لغة الطالب قبل ال ال آ |
| 63 | **T** | اي نعم نعم فيه فرق |
| 64 | **R** | الفرق هذا كبير؟ |
| 65 | **T** | بالنسبة لي م من عندي طلابي يعني ألاحظ الحمد لله عليهم يعني مع كثر ال آ التكري التكرار عليهم بعض |
| 66 | | الكلمات يستخدمون.. مع كثر تكرار بعض الكلمات لغة اللغة العربية الفصحى تجدهم يعني يستخدمون |
| 67 | | وخلاص وعرفوها لانو تعرف أول ما تقول بعض الكلمات بعضهم يستفسر عنها على طول |
| 68 | | [تنحنح] ف |
| 69 | **R** | يسألونك عنها؟ |
| 70 | **T** | ايه يسألون عن المعنى ما كأنه واضح علامات التعجب في وجهه ما عرف وش تقصد فآ هذا |
| 71 | | يدل على أنه يعني ما فيه استخدام حتى في المنزل عندنا اللغة العربية يعني أنت عارفين |
| 72 | | أغلب المنازل أغلبهم عندنا ما يستخدمون إلا العامية في المنزل ما فيه أحد يستخدم |
| 73 | | يعني نادر [ضحكة] أن تجد في المنزل يستخدم اللغة العربية الفصحى مع ال .. الا طبعا |
| 74 | | إن كان تعليم ذاتي أو اكت مكتسب يكتسبه الطال بعض الطلاب من القنوات الفضائية الكرتونية |
| 75 | | طبعا أو.. تجده كان في صغره كان ..من يختلفون الطلاب فيه طلاب تجده يعني يلعب كثير وو.. |
| 76 | | يلجس مع زملاءه كثير وهو صغير أو آ وطلاب لأ عنده حب للمطالعة للقنوات الفضائية |
| 77 | | الكرتونية ف تجده مثل آ جهاز الاستقبال الستلايت هذا ايه يسمع إي كلمات وأي الجمل |
| 78 | | وهذا ويطبقها مع آ أمه أو أ والده أو أخوانه أو.. ف تستغرب من أين أتى بهذي الكلمات وهو |
| 79 | | لم يسمعها لا من أب ولا من أم ولا من أحد من أخوانه لكن إيش تلقاها من ال آ.. قنوات |
| 80 | | الفضائية أنا عندي بعض البنات (عندي كذا) نفس الطريقة يعني [ضحكة] تجده |
| 81 | **R** | صارت مواقف مثل كذا؟ |
| 82 | **T** | اي نعم وتصدر منها وتستخدم اللغة العربية الفصحى بدون لا علمتها لا أنا ولا أمها فال الشي ف آآ ما يعني |
| 83 | | اللغة العربية الفصحى ليست المدارس هي المصدر الوحيد اللي ممكن يتلقون منه اللغة العربية |
| 84 | | الفصحى.. فيه فيه مصادر ثان أخرى يعني |
| 85 | **R** | طيب ودي أسألك عن لغة الطلاب داخل الفصل.. لغة الطالب عندما يتكلم مع المعلم أو يتواصل مع |
| 86 | | المعلم.. ما هي اللغة التي يستخدمها؟ |
| 87 | **T** | ... والله غالبا.. في وقت ال آ.. آآ يعني الحديث الآ عن وهو غضبان أو كذا لأ يستخدم آآآ لهجته أو |
| 88 | | العامية التي يستخدمها في المنزل.. لكن إذا كان فيه حوار بين الطالب ومعلمه وهو يعلم أن |
| 89 | | المعلم هذا يستخدم معه هذا ال آ آ اللغة الفصحى يحاول إنه يستذكر أو يسترجع بعض الكلمات |
| 90 | | التي تعلمها من المعلم فيقول يعني يقولها يستخدمها في الحوار أما |
| 91 | **R** | طيب هل هل يعطى الطالب الفرصة لاستخدام اللغة العربية الفصحى داخل الفصل عندك؟ أو بشكل عام؟ |
| 92 | **T** | عندي نعم.. بشكل عام لا ما أقدر أقول أصدر حكم على بقية المعلمين.. لكن بالنسبة لي أنا |
| 93 | | أترك له المجال إنه يتحدث وو أحيانا أ يعني لا يملك بعض الكلمات وأعزز له ببعض الكلمات |

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| 94 | | ع ساس يقدر ي يكمل جملته باللغة العربية الفصحى ه يعني |
| 95 | R | طيب وتواصل الطالب مع الطالب داخل الفصل مع زميله.. ما هي اللغة التي يستخدمها؟ |
| 96 | T | لأ بالعامية ما أخفيك بالعامية نعم |
| 97 | R | طيب يعني ننتقل تقريبا إلى الجزء الأخير.. في رأيك أنت الشخصي هل استخدام اللهجة العامية |
| 98 | | من قبل المعلم له دور إيجابي أو سلبي في تطوير تعلم اللغة العربية ولماذا؟ |
| 99 | T | واللهي اللهجة العامية واقع ما تستطيع الهروب منه صراحة.. لماذا لأنه في منزلك تتحدث بالعامية |
| 100 | | في ال آ بين الزملاء تتحدث بالعامية بين الوالدين يتحدث بالعامية يعني آآآ مجتمع كله يتحدث |
| 101 | | معه بالعامية.. لو أوجدت جو للطالب هذا وهذا الجو آ يعني آ فيه تعليم للغة العربية الفصحى |
| 102 | | تأكد بأنه سيتعلمها أكثر من الرجل البالغ أو الكبير لأنه يعني مثل ما سبق وذكرت لك إن الطالب |
| 103 | | هذا في سنه هذا متلقي بشكل كبير ويستوعب ك مهما أعطيته من الكلمات يستوعب يعني أذكر |
| 104 | | لك مثال بسيط أحد أقاربي لديه اثنين من الأبناء واحد في السن واحد في الصف الثاني الابتدائي |
| 105 | | والثاني عمره ست سنوات لو تجلس معاهم تقول هذولا جلسوا تعلموا على يد من في اللغة العربية |
| 106 | | اي نعم لكن أبوهم وأمهم دائما يحاولون إنهم إيش [كح] أن يعلموهم باللغة العربية الفصحى |
| 107 | | و و لا آآ يعني يشاهدون في التلفاز إلا قنوات فف فصحى تتحدث بالفصحى ف تجدهم ما شاء الله |
| 108 | | تبارك الله حتى أنهم عندما يختلطون ببعض أبناء الجماعة تجد فيه تعجب تعجب كبير من ال.. |
| 109 | | يتكلمون بال يجي بعض الط آآ الأولاد الصغار وش فيك وش ملاحظ عليه قال يتكلم بكلام بعض |
| 110 | | الكلام ما نعرفه يقول [ضحكة] فا فيه يعني.. ما أقول لك هي زينة وشي طيب بس أحيانا تجد |
| 111 | R | اللي هي إيش |
| 112 | T | استخدام اللغة العربية الفصحى.. بس تجد إن فيه تصادم على قول ال آآ عندما يأتي هذا الولد |
| 113 | | الذي تعلم اللغة العربية الفصحى وتشجع من والديه أو من معلمه أو كذا ينصدم مع زملاءه هذولا الذين |
| 114 | | ايش لا يتكلمون إلا العامية بل أحيانا يجد بعض الاستهزاء أو الكلام ال آآ فا تجد فيه ردة |
| 115 | | فعل ما هي ما هي جيدة يعني |
| 116 | R | لا أنت يعني أبغى عشان أفهم منك داخل الفصل.. المعلم إذا استخدم العامية هل لها دور إيجابي أو سلبي |
| 117 | | في في رأيك؟ |
| 118 | T | واللهي آآ ما أخفيك إنها يعني آآ أحيانا ي يحتاج المعلم إن الط أن يكون أن يفهم الطالب بسرعة |
| 119 | | في بعض الحالات.. أما آآآ يعني من الواجب على المعلم لأ الواجب عليه يفهم الطالب اللغة العربية |
| 120 | | الفصحى عشان يفهم ما يريد باللغة العربية الفصحى و آ يستمر معاه بهذا الشي.. لكن.. أرجع |
| 121 | | وأقول إنه إذا لم يكون فيه استمرار في هذا الأمر [يطق الطاولة] يعني من الصف الأول للصف |
| 122 | | الثاني للمراحل جميع المراحل تجد آ لن يستفيد الطالب كثير.. صح نعم أنا أؤسسه هنا في |
| 123 | | الصف الأول وأعطيه كم كبير من الكلمات ومن الجمل باللغة العربية الفصحى لكن إذا ما فيه |
| 124 | | تكرار لها في المراحل ال آ ال آآ بعد كذا ما ما لن تجد فيه يعني ناتج طيب |
| 125 | R | في أحد زملائك اليوم يعني قال كلام قريب من الذي قلته.. يقول إنه آ معنى كلامه اليد الوحدة ما تصفق |
| 126 | T | نعم نعم |
| 127 | R | يقول يقول إنه يعني يفترض أو يقترح أن المدرسين بشكل عام يكون لديهم يعني توحد في المنهج إذا كان |
| 128 | | في استخدام الفصحى أو كذا يكون إنه أفضل.. لكن يقول إذا فيه شخص يستخدم العامية وشخص يستخدم |
| 129 | | الفصحى وشخص فيكون هذا تأثيره أقل.. أنت وش رايك في كلامه؟ |
| 130 | T | ... يعني شرح المنهج أو كذا؟ |
| 131 | R | يرى إنه جميع المعلمين يعني لديهم مقاربة في استخدام اللغة في التدريس |
| 132 | T | هذا صح كلامه صحيح جدا وأنا أؤيد كلامه لكن كيف ستجعل هذا المعلم يتحدث باللغة العربية |
| 133 | | الفصحى وهو لا يلم باللغة العربية الفصحى.. هذي نقطة مهمة بعد.. يعني أنا متأكد إنك لو تجلس |
| 134 | | في أي مدرسة أو تدخل أي مدرسة ستجد تقريبا لا يقل لا يقل بأي حال من الأحوال عن ٣٠ |
| 135 | | إلى ٤٠ في المئة من المعلمين لا يجيدون اللغة العربية الفصحى أنا متأكد |
| 136 | R | والسبب؟ |
| 137 | T | أنا مريت على مدارس في المنطقة الشرقية وفي الرياض هنا يعني كذا مدرسة تنقلت يعني خدمتي |
| 138 | | ما أتكلم إنها كبيرة ١٧ سنة بس إنها مريت تقريبا ب ما لا يقل عن ٢٥ مدرسة تنقلت فيها من الدمام |
| 139 | | إلى الجبيل إلى كذا مدرسة مريت عليها أو في الرياض كذلك تنقلت فترة انتقلت هنا ١٤٢٦ إلى الآن تنقلت |
| 140 | | تقريبا ٦ مدارس فا أو ٥ مدارس.. يعني ما تجد بعض المعلمين عنده الإلمام الكافي الكبير باللغة الفصحى |
| 141 | R | طيب لماذا ليس لديهم الإلمام الكافي باللغة العربية الفصحى؟ |
| 142 | T | واللهي .. ترجع لعدة أسباب أولا بعض المعلمين ما عنده حب لهذه اللغة صراحة هذا الشي الرئيسي |
| 143 | | إذا لم يكن لديك حب لهذه اللغة والله لن تحرص عليها ولن تحرص أن تعلمها لطلابك.. |

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| 144 | | ثانيا ما فيه يمكن آآ تشديد من الإدارات التعليم أو الوزارة لاستخدام هذه اللغة و.. الحرص عليها |
| 145 | | أو في الإلقاء أمام الطلاب ف تجده يعني يقول على قولتهم بالعامي وش علي أتكلم بأي لغة أهم شي |
| 146 | | أوصل الفكرة للطالب أو الدرس للطالب بأيت طريقة كان وخلاص وانتهينا وأنا يعني بالعكس |
| 147 | | أنا متأكد إنه إذا ألقي الدرس باللغة العربية الفصحى.. ونفس الدرس ألقي فصل ثاني باللغة |
| 148 | | آ أو اللهجة العامية تأكد إنه نسبة تقبل من الفصل اللي ألقي له باللغة العربية أكبر.. لماذا.. |
| 149 | | مثل ما قلت لك لأنه سبحان الله اللغة هذي يعني تجد لها رسوخ في الذهن أكثر من العامي |
| 150 | **R** | الله يعطيك العافية |
| 151 | **T** | الله يعافيك |
| 152 | **R** | في يعني وصلنا إلى نهاية هذه المقابلة هل .. أفتح لك المجال إذا تبي تضيف أي شي ما تطرقنا له أو |
| 153 | | أو؟ |
| 154 | **T** | والله أبدا بس الواحد يتمنى يتمنى إن يكون فيه دورات ودورات طبعا إن شاء الله أكيد إنها مجانية |
| 155 | | بس أتكلم عن دورات في أوقات مناسبة للمعلم يعني مفتوحة طوال السنة ايه ما نحرص بس على |
| 156 | | الطالب ونترك الأساس المعلم الملقي للطالب.. آآ آآ يعني إذا علم المعلم إنه فيه دورات و.. على مدار السنة |
| 157 | | و في أوقات مناسبة سواء صباحية أو مسائية في مراكز الإشراف أو في أي مكان فآآآ يعني سيحرص |
| 158 | | ولو كان هناك برضه بعض أساليب التعزيز للمعلم أو ي يعني يكون فيه نقاط عندما تأخذ دورة |
| 159 | | في اللغة العربية ممكن ارتفاع نقاط يستفيد منها في النقل الخارجي أو الداخلي ستجده [ضرب الطاولة] |
| 160 | | يحرص عليها |
| 161 | **R** | الله يعطيك العافية شكرا لوقتك |
| 162 | **T** | الله يسلمك |

* As explained in Subsection 1.4.1, In Saudi Arabia, the five weekdays consist of Sunday through Thursday, while Friday and Saturday constitute the weekend

6.4 Interview 2, Mr Sultan (ECS)

Sunday*, 27 April 2014 at 11:17 am

*R: Researcher*
*T: Teacher*

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| 1 | **R** | الله يجزاك خير يا (اسم) على إتاحة الفرصة هذي لنا.. يعني إكمال لبعض الأسئلة اللي سألنا سألتك فيها |
| 2 | | في المقابلة الماضية أنت شرحت لي أو قلت لي إن تقريبا المعلم في الصف الأول لا يحصل على التدريب |
| 3 | | اللازم لاستخدام اللغة العربية الفصحى |
| 4 | **T** | أيوه |
| 5 | **R** | أنت في رأيك الشخصي هل تظن إن هذا من الأسباب اللي تجعل المعلم يتوجه إلى استخدام اللغة العامية |
| 6 | | داخل الفصل؟ |
| 7 | **T** | أشوف إنه أهم الأسباب السبب المهم.. فيه أسباب ثانية بس إني أشوف إنه السبب الرئيسي للشي هذا |
| 8 | **R** | طيب في المرة الماضية يعني سألتك غالبا عن لغة المعلم داخل الفصل وكذا آآ طيب بالنسبة للغة الطالب |
| 9 | | داخل الفصل طيب بالنسبة للغة الطالب داخل الفصل.. وش هي اللغة التي يستخدمها الطالب عندما يتواصل |
| 10 | | مع المعلم.. يعني أنا شرحت لك طبعا إن فيه اللهجة العامية واللغة الفصحى أو مزيج من العامية والفصحى |
| 11 | | فيعني أي نوع من الأنواع يستخدمها غالبا الطالب في التواصل مع المعلم؟ |
| 12 | **T** | غالبا اللغة العامية.. نادرا ما تحصل طالب باللغة الفصحى |
| 13 | **R** | طيب وإذا تواصلوا مع بعض؟ |
| 14 | **T** | باللغة العامية |
| 15 | **R** | باللغة العامية |
| 16 | **T** | العامية |
| 17 | **R** | طيب أنت في رأيك الشخصي.. استخدام اللهجة أو اللغة العامية من قبل المعلم داخل الفصل |
| 18 | | في التواصل مع الطلاب هل له دور إيجابي أو دور سلبي في تطوير تعلم اللغة العربية الفصحى |
| 19 | | ولماذا؟ |
| 20 | **T** | أنا أشوف إنه سلبي |
| 21 | **R** | ايه |
| 22 | **T** | لأن المعلم هو ال آ الشي الأساسي لتعليم الطالب.. مثل اللي تلقن الطالب فصحى أو عامية |
| 23 | **R** | طيب (اسم) أنت يعني خبرتك في التدريس أو كم لك سنة في التدريس؟ في المرحلة الابتدائية؟ |
| 24 | **T** | المرحلة الابتدائية ثلاث سنوات |
| 25 | **R** | ثلاث سنوات.. وش تخصصك في الجامعة؟ |
| 26 | **T** | لغة عربية |
| 27 | **R** | في أي ك جامعة؟ |
| 28 | **T** | كلية المعلمين بالطايف |
| 29 | **R** | طيب أنا الآن ودي أسألك بعض الأسئلة.. أنا حضرت معك بعض الدروس الله يجزاك خير سمحت |
| 30 | | لي أحضر معكم |
| 31 | **T** | وياك |
| 32 | **R** | فا يعني أنا شاهدتك غالبا تستخدم اللهجة العامية في التواصل مع الطلاب في شرح المعلومات في |
| 33 | | ما هو السبب اللي يعني يجعلك تختار اللهجة هذي؟ |
| 34 | **T** | أنا أشوفها أقرب شي للطالب الطالب يفهم أكثر من الفصحى يعني بعض الدروس العامية كدين أو |
| 35 | | قرآن العامية أشوف إنها أكثر من الفصحى مع الطالب يستجوبها يستقبل الطالب أكثر من ال |
| 36 | | فصحى زي مثلا لغتي أستخدم الفصحى بس ما هو ك دروس فيه دورس لازم |
| 37 | **R** | أنت تستخدم اللهجة الفصحى أيضا؟ |
| 38 | **T** | في لغتي |
| 39 | **R** | لماذا تستخدم اللهجة الفصحى؟ |
| 40 | **T** | نفس المقرر فيه لغة فصحى |
| 41 | **R** | ايه |
| 42 | **T** | نفس المقرر |

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| 43 | R | فأنت تستخدم نفس اللي في المقرر |
| 44 | T | نفس المنهج |
| 45 | R | وشرح المعلومات الإضافية يكون با أي لغة أو بأي لهجة؟ |
| 46 | T | اللغة العامية والفصحى |
| 47 | R | مزيج من العامية والفصحى.. آآ طيب أيضا من خلال متابعتي في الفصل وجدت إن أغلب الطلاب |
| 48 | | يتواصلون معك أو مع بعضهم باللهجة العامية ليش في رأيك؟ |
| 49 | T | ... والله السبب نفس البيت البيئة اللي هو يعيش فيها الطالب خلاص نشأ على لغة عامية.. نشأته لحد |
| 50 | | خلاص لغة عامية التواصل في البيت في المدرسة باللغة العامية |
| 51 | R | طيب يعني أنت الآن في رأيك الشخصي ما هو تأثير لغة الطالب في البيت في المنزل قبل المدرسة |
| 52 | | تقريبا من آ قبل سن المدرسة بسنتين الفترة هذي.. ما هو تأثير لغة المنزل على الطالب عندما يبدأ تعلم |
| 53 | | اللغة العربية الفصحى في الصف الأول.. يعني ما هو التأثير وإلى أي مدى؟ |
| 54 | T | يعني تأثير البيت شي أساسي للطالب يعني الطالب يستقبل من البيت أكثر من المدرسة نص حياته |
| 55 | | أو معظم حياته في البيت يعني إذا تواصل باللغة العامية أكيد يتعود على العامية إذا باللغة الفصحى |
| 56 | | بمشي ع اللغة الفصحى |
| 57 | R | فأنت ترى إن تأثيره كبير |
| 58 | T | كبير بقوة |
| 59 | R | طيب التأثير هذا يكون على ماذا؟ هل هو على طريقة الكلام هل هو على المفردات التي يستخدمها |
| 60 | | يعني ما هي الأشياء اللي يؤثر فيها تتوقع يعني؟ |
| 61 | T | طريقة الطالب في الكلام شي هو اللي فقط هو اللي يأثر عليه الكلام |
| 62 | R | طيب أيضا في رأيك الشخصي.. أنا ودي آخذ آراء المعلمين في الموضوع هذا هل تظن أن |
| 63 | | أن الازدواجية اللغوية وجود لغة عامية ولغة فصحى الازدواجية هذي لها تأثير على الطلاب |
| 64 | | عند تعلم اللغة العربية الفصحى؟ |
| 65 | T | أكيد لها تأثير |
| 66 | R | لماذا وما هو التأثير؟ |
| 67 | T | لأن آ يعني أنا أتكلم مع طالب آ أحيانا لغة فصحى أحيانا لغة عامية شتت الطالب أنا ما أعطيته طريق |
| 68 | | يعني يمشي عليه أنا مشتت الطالب يعني أحيانا لغة فصحى أو عامية ما الطالب يتشتت |
| 69 | R | هذا بالنسبة للمعلم.. طيب وللبيت والمدرسة؟ |
| 70 | T | البيت يعني معظم ما تحصل أكثر ال آ أولياء الأمور أميين ما تعلم ما يع أصلا هو بالعامية عنده |
| 71 | | صعوبة يعني ما يقدر إنه يتواصل مع ولده بآ الفصحى أو إنه ما يعرف وش هي اللغة العربية الفصحى |
| 72 | | هذا هو السبب |
| 73 | R | طيب الآن يعني أريد أن أسألك عن الطلاب في المرحلة قبل الابتدائية في عمر تقريبا أربع إلى خمس |
| 74 | | سنوات أنت في رأيك هل تظن بأن الطلاب في هذه المرحلة قبل الابتدائية في عمر أربع إلى خمس سنوات |
| 75 | | لديهم القدرة على القراءة.. يعني لو تعلموا هل لديهم القدرة على القراءة في هذا العمر 4 5 سنوات؟ |
| 76 | T | لأ لأ |
| 77 | R | لماذا؟ |
| 78 | T | لأن الطالب نفس مخارج الحروف نفس الكلام عنده ما ينطق الكلام شلون بيقرا الطالب باقي ما دخل |
| 79 | | تمهيدي أربع سنوات ما دخل تمهيدية ولا خمس سنوات من ست سنوات أتوقع إن الطالب يقرا |
| 80 | R | طيب أيضا يعني أنت في رأيك في أي عمر يفترض أو يجدر بالطالب إنه يبدأ تعلم اللغة العربية الفصحى ؟ |
| 81 | T | أشوف من عمر الس الثامنة السنة الأولى الطالب يتعلم الحروف من الحروف ونفس المنهج |
| 82 | | معظم المنهج لغة عربية فصحى يبدا الطالب |
| 83 | R | يعني في بداية المدرسة؟ |
| 84 | T | ايه بداية المدرسة الصفوف الأولية (الصف الأول) يتعود يعني بداية الطالب يتعود على اللغة العربية |
| 85 | | الفصحى السنة الثامنة أتوقع سن مناسب |
| 86 | R | طيب قبل قبل المدرسة الابتدائية.. هل يعني بعض يجدر بالطالب تعلم اللغة أو تكون صعبة عليه؟ |
| 87 | T | يعني بيكون شي مهوب صعب بكثرة يعني فيه صعوبة بس ماهيب درجة كبيرة بس لو تعود |
| 88 | | الطالب تلقّنوا يتعود |
| 89 | R | قبل المدرسة؟ |
| 90 | T | السنة التمهيدية |
| 91 | R | في السنة التمهيدية |
| 92 | T | قبل المدرسة بسنة |

| | | |
|---|---|---|
| 93 | **R** | قبل المدرسة بسنة |
| 94 | **T** | الخامسة والسادسة |
| 95 | **R** | ايه.. أحسنت الله يجزاك خير يا (اسم) على إتاحة الفرصة وشكرا لك |
| 96 | **T** | شكرا لك هلا ومرحبا |
| 97 | **R** | شكرا لك |

* As explained in Subsection 1.4.1, In Saudi Arabia, the five weekdays consist of Sunday through Thursday, while Friday and Saturday constitute the weekend

**Appendix 7** The criteria used for determining Standard and Local Arabic, based partly on Eid's 1988 guidelines

In analysing the spoken discourse in my data, I partly drew on the criteria developed by Eid (1988) to distinguish between Standard and Local lexical items. Eid (1988) pointed that there are 1) items that clearly belong to Standard or Local Arabic 2) intermediate items (e.g. Standard Arabic words that lack indicative-mood marking[2], such as *thhab* [went] instead of *thahaba*), and 3) items that are ambiguous (lexicon that are identical in both Standard and Local Arabic). The majority of lexical items in my data fall into the first two categories. In the first category (clear items), it was easy to determine Standard and Local Arabic words. In the second (the intermediate items), I 'depended on the presence/absence of alternative choices for the speaker', for example, the word *thahab* is considered to belong to Standard Arabic although it lacks the indicative-mood marking at the end, because this word is exclusive in Standard Arabic, while the alternative word in Local Arabic is *rah* (Eid, 1988: 56; see the pair items in Subsection 2.2.2). As for the third category (ambiguous items), I used 1) phonological and morphological clues, and/or 2) I used the context. For example, the word *ketabi* [my book] is considered Standard Arabic, while *ktabi* is considered Local Arabic for phonological reasons. Another example is the word 'mask'. This word 'mask' by itself cannot be considered to belong to Standard or Local Arabic, because it can belong to both. As explained in Chapter 2, there are a number of Standard words that have no common equivalents in Local Arabic and therefore they are commonly used in Local Arabic, such as the word 'mask'. The context was used to determine whether such words were considered Standard or Local Arabic. An illustrative example would be the use of words that have the same pronunciation and commonly used in both English and French (i.e. loanwords). If a speaker was speaking in English and used a word that is used in French (e.g. déjà vu), it would be considered English in this context. If another person was speaking in French and used the same word (déjà vu), it would be considered a French word. In addition, the Standard Arabic words that were mispronounced (e.g. yaqfozo [to jump] instead of yaqzezo) were considered Standard Arabic and the same goes for Local words. In relation to students' stories, I identified a

[2] Indicative-mood marking includes case endings for tense, number and gender (see examples in Appendix 1).

forth category, which I refer to as ‘hybrid words’, which are words that have features of both Standard and Local Arabic. These words can be referred to as ‘children’s innovations’. As explained in Chapter 2, Standard and Local Arabic differ in terms of phonology, syntax, and lexicon. A number of children applied the phonological structure of Standard to Local words (or the other way around as explained in Section 6.12 in Chapter 6). These words have features of both Standard and Local Arabic, i.e. some children pronounced Local Arabic words in a way that is similar to Standard Arabic ones, but do not exist in that language (more details on ‘hybrid language’ are discussed in Section 6.10).

**Appendix 8** Descriptive statistics of the questionnaire data

**Appendix 8.1 The full data set from the questionnaires – ECS**

**Background:**

1. Students' nationalities

| | | Frequency |
|---|---|---|
| Valid | Saudi | 51 |
| | Egyptian | 1 |
| | Syrian | 2 |
| | Palestinian | 1 |
| | Jordanian | 1 |
| | Total | 56 |

2. How many children do you have?

| | | |
|---|---|---|
| N | Valid | 55 |
| | Missing | 1 |
| Mean | | 3.89 |
| Median | | 4.00 |
| Minimum | | 1 |
| Maximum | | 8 |

3. Father's Job

| | | Frequency |
|---|---|---|
| Valid | Teacher | 9 |
| | Engineer | 1 |
| | Doorman, school guard, security etc. | 2 |
| | Retired | 1 |
| | Other | 27 |
| | Constable | 2 |
| | Sales rep. | 1 |
| | Salesman | 1 |
| | Military | 7 |
| | Detective | 2 |
| | Firefighter | 1 |
| | Total | 54 |
| Missing | System | 2 |
| Total | | 56 |

4. Mother’s job

| | | Frequency |
|---|---|---|
| Valid | Does not work | 33 |
| | Teacher | 16 |
| | Other | 4 |
| | Student | 1 |
| | Total | 54 |
| Missing | System | 2 |
| Total | | 56 |

5. Father's age

| | | Frequency |
|---|---|---|
| Valid | 20-25 | 1 |
| | 26-30 | 2 |
| | 31-35 | 6 |
| | 36-40 | 19 |
| | 41-50 | 19 |
| | 51-60 | 9 |
| | Total | 56 |

6. Mother's age

| | | Frequency |
|---|---|---|
| Valid | 20-25 | 3 |
| | 26-30 | 7 |
| | 31-35 | 17 |
| | 36-40 | 18 |
| | 41-50 | 9 |
| | 51-60 | 1 |
| | Total | 55 |
| Missing | System | 1 |
| Total | | 56 |

7. Father's level of education

| | | Frequency |
|---|---|---|
| Valid | Primary | 3 |
| | Middle school | 6 |
| | High school | 24 |
| | Bachelor's | 22 |
| | Master's | 1 |
| | Total | 56 |

8. Mother's level of education

| | | Frequency |
|---|---|---|
| Valid | Primary | 2 |
| | Middle school | 1 |
| | High school | 21 |
| | Bachelor's | 30 |
| | Master's | 1 |
| | Total | 55 |
| Missing | System | 1 |
| Total | | 56 |

9. The child's family monthly income in SR

| | | Frequency |
|---|---|---|
| Valid | Less than 5000 SR | 7 |
| | 5000- less than10.000 SR | 16 |
| | 10.000 - less than 15.000 SR | 16 |
| | 15.000 - less than 25.000 SR | 11 |
| | Over 25.000 SR | 4 |
| | Total | 54 |
| Missing | System | 2 |
| Total | | 56 |

10. Did the child meant in this questionnaire attend a preschool?

| | | Frequency |
|---|---|---|
| Valid | No | 20 |
| | Reception only | 21 |
| | Nursery only | 4 |
| | Both nursery and reception | 11 |
| | Total | 56 |

**Books:**

11. When my child was between the ages of 4 and 5, I used to buy Standard Arabic books for him/her

| | | Frequency |
|---|---|---|
| Valid | Regularly | 1 |
| | Sometimes | 20 |
| | Rarely | 13 |
| | Never | 22 |
| | Total | 56 |

12. The first time I bought Standard Arabic books for my child was when he/she was at the age

| | | Frequency |
|---|---|---|
| Valid | 3 years old (or younger) | 2 |
| | 4 years old | 13 |
| | 5 years old | 19 |
| | In Year One | 8 |
| | Never | 14 |
| | Total | 56 |

13. What is the approximate number of Standard Arabic books that you bought for your child when he/she was between the ages of 4 and 5?

| | | Frequency |
|---|---|---|
| Valid | 1-3 | 16 |
| | 4-6 | 8 |
| | 7-9 | 4 |
| | 10 or more | 4 |
| | None | 22 |
| | Total | 54 |
| Missing | System | 2 |
| Total | | 56 |

14. What types of books did you buy for your child between the ages of 4 and 5?

| **Types of books bought** | Educational books | Magazines in Standard Arabic | Storybooks in Standard Arabic |
|---|---|---|---|
| Responses | 36 | 6 | 28 |

15. I used to borrow Standard Arabic books from the library for my child when he/she was at the age 4-5

| | | Frequency |
|---|---|---|
| Valid | Sometimes | 8 |
| | Rarely | 14 |
| | Never | 33 |
| | Total | 55 |
| Missing | System | 1 |
| Total | | 56 |

16. What is the approximate number of Standard Arabic books that you borrowed from the library for your child when he/she was at the age of 4-5?

| | | Frequency |
|---|---|---|
| Valid | 1-3 | 13 |
| | 4-6 | 4 |
| | 7-9 | 1 |
| | None | 36 |
| | Total | 54 |
| Missing | System | 2 |
| Total | | 56 |

17. Did you read Standard Arabic books to your child when he/she was at the age of 4-5?

| | | Frequency |
|---|---|---|
| Valid | Yes | 35 |
| | No | 20 |
| | Total | 55 |
| Missing | System | 1 |
| Total | | 56 |

18. What types of books did you read to the child at the age of 4-5?

| **Types of books** | Educational books | Magazine in Standard Arabic | Storybooks in Standard Arabic |
|---|---|---|---|
| Responses | 33 | 6 | 29 |

19. How often did you read Standard Arabic books to your child at the age of 4-5?

| | | Frequency |
|---|---|---|
| Valid | Everyday or almost everyday | 2 |
| | Once or twice a week | 23 |
| | Once or twice a month | 10 |
| | Never or almost never | 19 |
| | Total | 55 |
| Missing | System | 2 |
| Total | | 56 |

20. What is the average time in each day you use to read Standard Arabic books to your child?

| | | Frequency |
|---|---|---|
| Valid | 5 minutes or less | 3 |
| | 10 minutes or less | 10 |
| | 10-15 minutes | 16 |
| | Half an hour | 6 |
| | I never read to the child | 20 |
| | Total | 55 |
| Missing | System | 1 |
| Total | | 56 |

21. When I was reading to my child at the age of 4-5, I:

| | | Frequency |
|---|---|---|
| Valid | Read only in Standard Arabic | 6 |
| | Read in Standard Arabic and used Local Arabic to explain what I read | 29 |
| | I never read for my child | 18 |
| | Total | 53 |
| Missing | System | 3 |
| | Total | 56 |

22. Did the child read Standard Arabic books by himself/herself at the age of 4-5?

| | | Frequency |
|---|---|---|
| Valid | Yes | 2 |
| | No | 52 |
| | Total | 54 |
| Missing | System | 2 |
| Total | | 56 |

23. My child liked reading Standard Arabic books at the age of 4-5

| | | Frequency |
|---|---|---|
| Valid | Agree | 1 |
| | Strongly agree | 1 |
| | Neutral | 37 |
| | Disagree | 8 |
| | Strongly disagree | 1 |
| | Total | 26 |
| Missing | System | 8 |
| Total | | 56 |

24. My child liked having Standard Arabic books read to him/her at the age of 4-5

| | | Frequency |
|---|---|---|
| Valid | Agree | 30 |
| | Strongly agree | 3 |
| | Neutral | 18 |
| | Disagree | 5 |
| | Total | 56 |

25. How often did your child read Standard Arabic books by himself/herself at the age of 4-5?

| | | Frequency |
|---|---|---|
| Valid | Once or twice a week | 1 |
| | Once or twice a month | 1 |
| | Never or almost never | 52 |
| | Total | 54 |
| Missing | System | 2 |
| Total | | 56 |

26. What is the average time for each day did the child use to spend on reading Standard Arabic books by himself/herself at the age of 4-5?

| | | Frequency |
|---|---|---|
| Valid | 15-20 minutes | 2 |
| | Never read by himself before school | 51 |
| | Total | 53 |
| Missing | System | 3 |
| Total | | 56 |

**TV:**

27. My child used to watch TV programmes broadcast in Standard Arabic between the ages of 4 and 5

| | | Frequency |
|---|---|---|
| Valid | Everyday or almost everyday | 46 |
| | Once or twice a week | 3 |
| | Once or twice a month | 1 |
| | Never or almost never | 4 |
| | Total | 54 |
| Missing | System | 2 |
| Total | | 56 |

28. The average time for each day the child used to watch Standard Arabic TV programmes before school (between the ages of 4 and 5)?

| | | Frequency |
|---|---|---|
| Valid | 10 minutes or less | 3 |
| | 15-20 minutes | 7 |
| | Half an hour | 8 |
| | One hour | 13 |
| | Two hours or more | 19 |
| | Did not watch | 2 |
| | Total | 52 |
| Missing | System | 4 |
| Total | | 56 |

29. Types of programmes the child used to watch between the ages of 4 and 5

| **Types of TV programmes** | Educational programmes | Standard Arabic animated cartoons | Standard Arabic songs | Local Arabic songs | Programmes produced in both Standard and Local Arabic |
|---|---|---|---|---|---|
| Responses | 27 | 47 | 24 | 41 | 12 |

30. My child liked watching children Standard Arabic TV programmes when he/she was at the age of 4-5

| | | Frequency |
|---|---|---|
| Valid | Agree | 31 |
| | Strongly agree | 6 |
| | Neutral | 13 |
| | Disagree | 2 |
| | Strongly disagree | 1 |
| | Total | 53 |
| Missing | System | 3 |
| Total | | 56 |

**Audio materials:**

31. I used to buy Standard Arabic audio martials (e.g. CDs, cassettes) for my child when he/she was between the ages of 4 and 5

| | | Frequency |
|---|---|---|
| Valid | Regularly | 2 |
| | Sometimes | 20 |
| | Rarely | 13 |
| | Never | 19 |
| | Total | 54 |
| Missing | System | 2 |
| Total | | 56 |

32. What types of audio martials did you buy for your child at the age of 4-5?

| **Types of audio materials** | Standard Arabic stories | Standard Arabic songs | Local Arabic songs | Educational material | Material produced in both in Standard and Local | The Qur'an |
|---|---|---|---|---|---|---|
| Responses | 9 | 21 | 9 | 9 | 6 | 18 |

33. How often did your child use to listen to Standard Arabic audio martials at the age of 4-5?

| | | Frequency |
|---|---|---|
| Valid | Everyday or almost everyday | 10 |
| | Once or twice a week | 13 |
| | Once or twice a month | 11 |
| | Never or almost never | 20 |
| | Total | 54 |
| Missing | System | 2 |
| Total | | 56 |

34. The average time for each day the child listened to Standard Arabic audio martial at the age of 4-5?

| | | Frequency |
|---|---|---|
| Valid | 5 minutes or less | 1 |
| | 10 minutes or less | 3 |
| | 15-20 minutes | 18 |
| | Half an hour | 6 |
| | One hour | 6 |
| | Never listened | 20 |
| | Total | 54 |
| Missing | System | 2 |
| Total | | 56 |

35. Types of audio martials the child used to listen to at the age of 4-5

| **Types of audio materials** | Standard Arabic stories | Standard Arabic songs | Local Arabic songs | Educational material | Material produced in both in Standard and Local Arabic | The Qur'an |
|---|---|---|---|---|---|---|
| Responses | 17 | 20 | 8 | 11 | 10 | 22 |

36. My child liked listening to Standard Arabic audio martial at the age of 4-5

| | | Frequency |
|---|---|---|
| Valid | Agree | 25 |
| | Strongly agree | 5 |
| | Neutral | 18 |
| | Disagree | 1 |
| | Strongly disagree | 1 |
| | Total | 50 |
| Missing | System | 6 |
| Total | | 56 |

**<u>Games</u>:**

37. I used to buy games for my child at the age of 4-5 containing

| | | Frequency |
|---|---|---|
| Valid | Standard Arabic | 14 |
| | Local Arabic | 6 |
| | Standard and Local Arabic in the same game | 19 |
| | English | 6 |
| | None of the above | 10 |
| | Total | 55 |
| Missing | System | 1 |
| | Total | 56 |

38. My child used to play with games containing Standard Arabic at the age of 4-5

| | | Frequency |
|---|---|---|
| Valid | Everyday or almost everyday | 9 |
| | Once or twice a week | 13 |
| | Once or twice a month | 11 |
| | Never or almost never | 21 |
| | Total | 54 |
| Missing | System | 2 |
| Total | | 56 |

39. The average time for each day the child used to play with games containing Standard Arabic at the age of 4-5

| | | Frequency |
|---|---|---|
| Valid | 5 minutes or less | 1 |
| | 10 minutes or less | 9 |
| | 15-20 minutes | 9 |
| | Half an hour | 8 |
| | One hour | 5 |
| | Two hours or more | 1 |
| | Did not play | 21 |
| | Total | 54 |
| Missing | System | 2 |
| Total | | 56 |

**Parents' language at home**

40. I used to speak with my child before school (when he/she was at the age of 4-5) in

| | | Frequency |
|---|---|---|
| Valid | Local Arabic only | 38 |
| | Local Arabic with some Standard Arabic words | 17 |
| | Total | 55 |
| Missing | System | 1 |
| Total | | 56 |

**Appendix 8.2 The full data set from the questionnaires – NCS**

**Background:**

1. Students' nationalities

| | | Frequency |
|---|---|---|
| Valid | Saudi | 50 |
| | Egyptian | 2 |
| | Syrian | 2 |
| | Jordan | 2 |
| | Pakistani | 1 |
| | Total | 57 |

2. How many children do you have?

| | | |
|---|---|---|
| N | Valid | 55 |
| | Missing | 2 |
| Mean | | 3.18 |
| Median | | 3.00 |
| Minimum | | 2 |
| Maximum | | 6 |

3. Father's Job

| | | Frequency |
|---|---|---|
| Valid | Teacher | 4 |
| | Engineer | 9 |
| | Pilot | 2 |
| | Officer | 8 |
| | Other | 21 |
| | Businessman | 3 |
| | Doctor | 7 |
| | Accountant | 1 |
| | Lecturer | 2 |
| | Total | 57 |

4. Mother's job

| | | Frequency |
|---|---|---|
| Valid | Does not work | 34 |
| | Teacher | 14 |
| | Student | 1 |
| | other | 4 |
| | Doctor | 3 |
| | Total | 56 |
| Missing | System | 1 |
| Total | | 57 |

5. Father's age

| | | Frequency |
|---|---|---|
| Valid | 31-35 | 9 |
| | 36-40 | 23 |
| | 41-50 | 19 |
| | 51-60 | 6 |
| | Total | 57 |

6. Mother's age

| | | Frequency |
|---|---|---|
| Valid | 20-25 | 2 |
| | 26-30 | 18 |
| | 31-35 | 17 |
| | 36-40 | 11 |
| | 41-50 | 8 |
| | Total | 56 |
| Missing | System | 1 |
| Total | | 57 |

7. Father's level of education

| | | Frequency |
|---|---|---|
| Valid | Middle school | 1 |
| | High school | 6 |
| | Bachelor’s | 28 |
| | Master's | 15 |
| | PhD | 7 |
| | Total | 57 |

8. Mother's level of education

| | | Frequency |
|---|---|---|
| Valid | Middle school | 2 |
| | High school | 9 |
| | Bachelor’s | 41 |
| | Master's | 3 |
| | PhD | 2 |
| | Total | 57 |

9. The child's family monthly income in SR

| | | Frequency |
|---|---|---|
| Valid | Less than 5000 SR | 2 |
| | 5000 – less than10.000 SR | 5 |
| | 10.000 – less than15.000 SR | 14 |
| | 15.000 – less than 25.000 SR | 16 |
| | Over 25.000 SR | 14 |
| | Total | 51 |
| Missing | System | 6 |
| Total | | 57 |

10. Did the child meant in this questionnaire attend a preschool?

| | | Frequency |
|---|---|---|
| Valid | No | 8 |
| | Reception only | 27 |
| | Nursery only | 4 |
| | Both nursery and reception | 18 |
| | Total | 57 |

**Books:**

11. When my child was between the ages of 4 and 5, I used to buy Standard Arabic books for him/her

| | | Frequency |
|---|---|---|
| Valid | Regularly | 2 |
| | Sometimes | 22 |
| | Rarely | 18 |
| | Never | 14 |
| | Total | 56 |
| Missing | System | 1 |
| Total | | 57 |

12. The first time I bought Standard Arabic books for my child was when he/she was at the age of

| | | Frequency |
|---|---|---|
| Valid | 3 years old (or younger) | 7 |
| | 4 years old | 14 |
| | 5 years old | 20 |
| | In Year One | 6 |
| | Never | 9 |
| | Total | 56 |
| Missing | System | 1 |
| Total | | 57 |

13. What is the approximate number of Standard Arabic books that you bought for your child when he/she was between the ages of 4 and 5?

| | | Frequency |
|---|---|---|
| Valid | 1-3 | 20 |
| | 4-6 | 11 |
| | 7-9 | 5 |
| | 10 or more | 7 |
| | none this period | 14 |
| | Total | 57 |

14. What types of books did you buy for your child between the ages of 4 and 5?

| **Types of books bought** | Educational books | Magazines in Standard Arabic | Storybooks in Standard Arabic |
|---|---|---|---|
| Responses | 33 | 8 | 31 |

15. I used to borrow Standard Arabic books (from the library) for my child when he/she was at the age of 4-5

| | | Frequency |
|---|---|---|
| Valid | Sometimes | 8 |
| | Rarely | 9 |
| | Never | 40 |
| | Total | 57 |

16. What is the approximate number of Standard Arabic books that you borrowed (from the library) for your child when he/she was at the age of 4-5?

| | | Frequency |
|---|---|---|
| Valid | 1-3 | 10 |
| | 4-6 | 5 |
| | 7-9 | 1 |
| | 10 or more | 1 |
| | None | 37 |
| | Total | 54 |
| Missing | System | 3 |
| Total | | 57 |

17. Did you read Standard Arabic books to your child when he/she was at the age of 4-5?

| | | Frequency |
|---|---|---|
| Valid | Yes | 38 |
| | No | 17 |
| | Total | 53 |
| Missing | System | 2 |
| Total | | 57 |

18. What types of books did you read to the child at the age of 4-5?

| **Types of books** | Educational books | Magazine in Standard Arabic | Storybooks in Standard Arabic |
|---|---|---|---|
| Responses | 30 | 6 | 29 |

19. How often did you read Standard Arabic books to your child at the age of 4-5?

| | | Frequency |
|---|---|---|
| Valid | Everyday or almost everyday | 7 |
| | Once or twice a week | 12 |
| | Once or twice a month | 18 |
| | Never or almost never | 15 |
| | Total | 53 |
| Missing | System | 5 |
| Total | | 57 |

20. What is the average time in each day you use to read Standard Arabic books to your child?

| | | Frequency |
|---|---|---|
| Valid | 5 minutes or less | 5 |
| | 10 minutes or less | 16 |
| | 10-15 minutes | 11 |
| | Half an hour | 4 |
| | One hour | 1 |
| | I never read to the child at this age | 13 |
| | Total | 50 |
| Missing | System | 7 |
| Total | | 57 |

21. When I was reading to my child at the age of 4-5, I

| | | Frequency |
|---|---|---|
| Valid | Read only in Standard Arabic | 4 |
| | Read in Standard Arabic and used Local Arabic to explain what I read | 34 |
| | I never read to my child at this age | 12 |
| | Total | 50 |
| Missing | System | 7 |
| | Total | 57 |

22. Did your child read Standard Arabic books by himself/herself at the age of 4-5?

| | | Frequency |
|---|---|---|
| Valid | Yes | 6 |
| | No | 48 |
| | Total | 54 |
| Missing | System | 3 |
| Total | | 57 |

23. My child liked reading Standard Arabic books at the age of 4-5

| | | Frequency |
|---|---|---|
| Valid | Agree | 1 |
| | Strongly agree | 1 |
| | Neutral | 20 |
| | Disagree | 7 |
| | Strongly disagree | 1 |
| | Total | 30 |
| Missing | System | 27 |
| Total | | 57 |

24. My child liked having Standard Arabic books read to him/her at the age of 4-5

| | | Frequency |
|---|---|---|
| Valid | Agree | 27 |
| | Strongly agree | 12 |
| | Neutral | 14 |
| | Disagree | 2 |
| | Total | 55 |
| Missing | System | 2 |
| Total | | 57 |

25. How often did your child read Standard Arabic books by himself/herself at the age of 4-5?

| | | Frequency |
|---|---|---|
| Valid | Everyday or almost everyday | 1 |
| | Once or twice a week | 2 |
| | Once or twice a month | 3 |
| | Never or almost never | 27 |
| | Total | 33 |
| Missing | System | 24 |
| Total | | 57 |

26. What is the average time for each day did the child use to spend on reading Standard Arabic books by himself/herself at the age of 4-5?

| | | Frequency |
|---|---|---|
| Valid | 5 minutes of less | 1 |
| | 10 minutes or less | 3 |
| | 15-20 minutes | 1 |
| | Half an hour | 1 |
| | Never read by himself before school | 22 |
| | Total | 28 |
| Missing | System | 29 |
| | Total | 57 |

**TV:**

27. My child used to watch TV programmes broadcast in Standard Arabic between the ages of 4 and 5

| | | Frequency |
|---|---|---|
| Valid | Everyday or almost everyday | 40 |
| | Once or twice a week | 11 |
| | Once or twice a month | 1 |
| | Never or almost never | 4 |
| | Total | 56 |
| Missing | System | 1 |
| Total | | 57 |

28. The average time for each day the child used to watch Standard Arabic TV programmes before school (between the ages of 4 and 5)?

| | | Frequency |
|---|---|---|
| Valid | 5 minutes or less | 1 |
| | 10 minutes or less | 3 |
| | 15-20 minutes | 6 |
| | Half an hour | 9 |
| | One hour | 14 |
| | Two hours or more | 19 |
| | Never watched such programmes at this age | 1 |
| | Total | 53 |
| Missing | System | 4 |
| | Total | 57 |

29. Types of programmes the child used to watch between the ages of 4 and 5

| **Types of TV programmes** | Educational programmes | Standard Arabic animated cartoons | Standard Arabic songs | Local Arabic songs | Programmes produced in both Standard and Local Arabic |
|---|---|---|---|---|---|
| Responses | 30 | 48 | 30 | 35 | 2 |

30. My child liked watching children Standard Arabic TV programmes when he/she was at the age of 4-5

| | | Frequency |
|---|---|---|
| Valid | Agree | 32 |
| | Strongly agree | 12 |
| | Neutral | 9 |
| | Disagree | 1 |
| | Total | 54 |
| Missing | System | 3 |
| | Total | 57 |

**<u>Audio materials:</u>**

31. I used to buy Standard Arabic audio materials (e.g. CDs, cassettes) for my child when he/she was between the ages of 4 and 5

| | | Frequency |
|---|---|---|
| Valid | Regularly | 1 |
| | Sometimes | 20 |
| | Rarely | 12 |
| | Never | 22 |
| | Total | 55 |
| Missing | System | 2 |
| Total | | 57 |

32.What types of audio materials did you buy for your child at the age of 4-5?

| **Types of audio materials** | Standard Arabic stories | Standard Arabic songs | Local Arabic songs | Educational material | Material produced in both in Standard and Local Arabic | The Qur'an |
|---|---|---|---|---|---|---|
| Responses | 15 | 15 | 7 | 5 | 5 | 20 |

33. How often did your child use to listen to Standard Arabic audio materials at the age of 4-5?

| | | Frequency |
|---|---|---|
| Valid | Everyday or almost everyday | 9 |
| | Once or twice a week | 17 |
| | Once or twice a month | 8 |
| | Never or almost never | 14 |
| | Total | 48 |
| Missing | System | 9 |
| Total | | 57 |

34. The average time for each day the child listened to Standard Arabic audio material at the age of 4-5?

| | | Frequency |
|---|---|---|
| Valid | 5 minutes or less | 5 |
| | 10 minutes or less | 6 |
| | 15-20 minutes | 12 |
| | Half an hour | 4 |
| | One hour | 4 |
| | Two hours or more | 3 |
| | Never listened to such materials at this age | 6 |
| | Total | 40 |
| Missing | System | 17 |
| Total | | 57 |

35. Types of audio materials the child used to listen to at the age of 4-5

| **Types of audio materials** | Standard Arabic stories | Standard Arabic songs | Local Arabic songs | Educational material | Material produced in both in Standard and Local Arabic | The Qur'an |
|---|---|---|---|---|---|---|
| Responses | 16 | 24 | 6 | 7 | 5 | 24 |

36. My child liked listening to Standard Arabic audio materials at the age of 4-5

| | | Frequency |
|---|---|---|
| Valid | Agree | 23 |
| | Strongly agree | 10 |
| | Neutral | 17 |
| | Disagree | 2 |
| | Strongly disagree | 1 |
| | Total | 53 |
| Missing | System | 4 |
| Total | | 57 |

**Games:**

37. I used to buy games for my child at the age of 4-5 containing

| **Types of games** | Standard Arabic | Local Arabic | Standard and Local Arabic in the same game | English |
|---|---|---|---|---|
| Responses | 22 | 5 | 19 | 16 |

38. My child used to play with games containing Standard Arabic at the age of 4-5

| | | Frequency |
|---|---|---|
| Valid | Everyday or almost everyday | 14 |
| | Once or twice a week | 19 |
| | Once or twice a month | 10 |
| | Never or almost never | 12 |
| | Total | 55 |
| Missing | System | 2 |
| Total | | 57 |

39. The average time for each day the child used to play with games containing Standard Arabic at the age of 4-5

| | | Frequency |
|---|---|---|
| Valid | 5 minutes or less | 4 |
| | 10 minutes or less | 14 |
| | 15-20 minutes | 12 |
| | Half an hour | 6 |
| | One hour | 6 |
| | Two hours or more | 3 |
| | Total | 45 |
| Missing | System | 12 |
| Total | | 57 |

**Parents' language at home**

40. I used to speak with my child before school (when he/she was at the age of 4-5) in

| | Frequency |
|---|---|
| Local Arabic only | 30 |
| Local Arabic with some Standard words | 25 |
| Standard and Local Arabic in an equal way | 1 |
| Other | 1 |
| Total | 57 |

**Appendix 8.3 The full data set from the questionnaires – SCS**

**Background:**

1. Students' nationalities

| | | Frequency |
|---|---|---|
| Valid | Saudi | 30 |
| | Egyptian | 1 |
| | Syrian | 3 |
| | Sudanese | 2 |
| | Nepali | 1 |
| | Mali | 1 |
| | Total | 38 |

2. How many children do you have?

| | | |
|---|---|---|
| N | Valid | 37 |
| | Missing | 1 |
| Mean | | 6.35 |
| Median | | 6.00 |
| Minimum | | 1 |
| Maximum | | 15 |

3. Father's Job

| | | Frequency |
|---|---|---|
| Valid | Does not work | 4 |
| | Doorman, school guard, security etc. | 7 |
| | Retired | 6 |
| | Other | 7 |
| | Private sector | 1 |
| | Accountant | 1 |
| | Translator and missionary | 1 |
| | Tiler | 1 |
| | Constable | 3 |
| | A driver (taxi driver, truck driver etc.) | 2 |
| | Sales rep. | 1 |
| | Contractor | 1 |
| | Salesman | 1 |
| | Total | 36 |
| Missing | System | 2 |
| Total | | 38 |

4. Mother's job

| | | Frequency |
|---|---|---|
| Valid | Does not work | 34 |
| | Other | 1 |
| | Total | 35 |
| Missing | System | 3 |
| Total | | 38 |

5. Father's age

| | | Frequency | Percent |
|---|---|---|---|
| Valid | 26-30 | 1 | 2.6 |
| | 31-35 | 8 | 21.1 |
| | 36-40 | 9 | 23.7 |
| | 41-50 | 7 | 18.4 |
| | 51-60 | 9 | 23.7 |
| | over 60 | 3 | 7.9 |
| | Total | 37 | 97.4 |
| Missing | System | 1 | 2.6 |
| Total | | 38 | 100.0 |

6. Mother's age

| | | Frequency | Percent |
|---|---|---|---|
| Valid | 20-25 | 1 | 2.6 |
| | 26-30 | 6 | 15.8 |
| | 31-35 | 15 | 39.5 |
| | 36-40 | 6 | 15.8 |
| | 41-50 | 6 | 15.8 |
| | 51-60 | 2 | 5.3 |
| | Total | 36 | 94.7 |
| Missing | System | 2 | 5.3 |
| Total | | 38 | 100.0 |

7. Father's level of education

| | | Frequency |
|---|---|---|
| Valid | None | 5 |
| | Primary | 17 |
| | Middle school | 6 |
| | High school | 8 |
| | Bachelor's | 2 |
| | Total | 38 |

8. Mother's level of education

| | | Frequency |
|---|---|---|
| Valid | None | 9 |
| | Primary | 10 |
| | Middle school | 12 |
| | High school | 5 |
| | Bachelor's | 2 |
| | Total | 38 |

9. The child's family monthly income in SR

| | | Frequency |
|---|---|---|
| Valid | Less than 5000 SR | 28 |
| | 5000 – less than10.000 SR | 5 |
| | 10.000 – less than15.000 SR | 1 |
| | Total | 34 |
| Missing | System | 4 |
| Total | | 38 |

10. Did the child meant in this questionnaire attend a preschool?

| | | Frequency | Percent |
|---|---|---|---|
| Valid | No | 31 | 81.6 |
| | Reception only | 2 | 5.3 |
| | Nursery only | 2 | 5.3 |
| | Both nursery and reception | 3 | 7.9 |
| | Total | 38 | 100.0 |

**Books:**

11. When my child was between the ages of 4 and 5, I used to buy Standard Arabic books for him/her

| | | Frequency |
|---|---|---|
| Valid | Regularly | 2 |
| | Sometimes | 4 |
| | Rarely | 4 |
| | Never | 28 |
| | Total | 38 |

12. The first time I bought Standard Arabic books for my child was when he/she was at the age

| | | Frequency |
|---|---|---|
| Valid | 3 years old (or younger) | 1 |
| | 4 years old | 1 |
| | 5 years old | 8 |
| | In Year One | 6 |
| | Never | 22 |
| | Total | 38 |

13. What is the approximate number of Standard Arabic books that you bought for your child when he/she was between the ages of 4 and 5?

| | | Frequency |
|---|---|---|
| Valid | 1-3 | 8 |
| | 4-6 | 2 |
| | None | 28 |
| | Total | 38 |

14. What types of books did you buy for your child between the ages 4 and 5?

| **Types of books bought** | Educational books | Magazines in Standard Arabic | Storybooks in Standard Arabic |
|---|---|---|---|
| Responses | 12 | 0 | 9 |

15. I used to borrow Standard Arabic books (from the library) for my child when he/she was at the age 4-5

| | | Frequency |
|---|---|---|
| Valid | Regularly | 2 |
| | Sometimes | 4 |
| | Rarely | 2 |
| | Never | 28 |
| | Total | 36 |
| Missing | System | 2 |
| Total | | 38 |

16. What is the approximate number of Standard Arabic books that you borrowed from the library for your child when he/she was at the age of 4-5?

| | | Frequency |
|---|---|---|
| Valid | 1-3 | 7 |
| | 4-6 | 1 |
| | None | 26 |
| | Total | 34 |
| Missing | System | 4 |
| Total | | 38 |

17. Did you read Standard Arabic books to your child when he/she was at the age of 4-5?

| | | Frequency |
|---|---|---|
| Valid | Yes | 15 |
| | No | 22 |
| | Total | 37 |
| Missing | System | 1 |
| Total | | 38 |

18. What types of books did you read to the child at the age of 4-5?

| **Types of books** | Educational books | Magazine in Standard Arabic | Storybooks in Standard Arabic |
|---|---|---|---|
| Responses | 11 parents | 1 parents | 5 parents |

19. How often did you read Standard Arabic books to your child at the age of 4-5?

| | | Frequency |
|---|---|---|
| Valid | Everyday or almost everyday | 3 |
| | Once or twice a week | 6 |
| | Once or twice a month | 6 |
| | Never or almost never | 18 |
| | Total | 33 |
| Missing | System | 5 |
| Total | | 38 |

20. What is the average time in each day you use to read Standard Arabic books to your child?

| | | Frequency |
|---|---|---|
| Valid | 5 minutes of less | 1 |
| | 10 minutes or less | 7 |
| | 10-15 minutes | 2 |
| | Half an hour | 2 |
| | One hour | 2 |
| | I never read to the child | 16 |
| | Total | 30 |
| Missing | System | 8 |
| Total | | 38 |

21. When I was reading to my child at the age of 4-5, I:

| | | Frequency |
|---|---|---|
| Valid | Read only in Standard Arabic | 2 |
| | Read in Standard Arabic and used Local Arabic to explain what I read | 10 |
| | Used the pictures of the books and told the story in Local Arabic | 4 |
| | I never read for my child | 14 |
| | Total | 30 |
| Missing | System | 8 |
| | Total | 38 |

22. Did the child read Standard Arabic books by himself/herself at the age of 4-5?

| | | Frequency |
|---|---|---|
| Valid | Yes | 3 |
| | No | 30 |
| | Total | 33 |
| Missing | System | 5 |
| Total | | 38 |

23. My child liked reading Standard Arabic books at the age of 4-5

| | | Frequency |
|---|---|---|
| Valid | Agree | 1 |
| | Strongly agree | 4 |
| | Neutral | 10 |
| | Disagree | 4 |
| | Strongly disagree | 1 |
| | Total | 20 |
| Missing | System | 18 |
| Total | | 38 |

24. My child liked having Standard Arabic books read to him/her at the age of 4-5

| | | Frequency |
|---|---|---|
| Valid | Agree | 14 |
| | Strongly agree | 5 |
| | Neutral | 10 |
| | Disagree | 4 |
| | Strongly disagree | 2 |
| | Total | 35 |
| Missing | System | 3 |
| Total | | 38 |

25. How often did your child read Standard Arabic books by himself/herself at the age of 4-5?

| | | Frequency |
|---|---|---|
| Valid | Everyday or almost everyday | 3 |
| | Never or almost never | 30 |
| | Total | 33 |
| Missing | System | 5 |
| Total | | 38 |

26. What is the average time for each day did the child use to spend on reading Standard Arabic books by himself/herself at the age of 4-5?

| | | Frequency |
|---|---|---|
| Valid | 5 minutes of less | 1 |
| | 15-20 minutes | 1 |
| | Half an hour | 1 |
| | Never read by himself before school | 22 |
| | Total | 25 |
| Missing | System | 13 |
| | Total | 38 |

**TV:**

27. My child used to watch TV programmes broadcast in Standard Arabic between the ages of 4 and 5

| | | Frequency |
|---|---|---|
| Valid | Everyday or almost everyday | 19 |
| | Once or twice a week | 4 |
| | Once or twice a month | 8 |
| | Never or almost never | 4 |
| | Total | 35 |
| Missing | System | 3 |
| Total | | 38 |

28. The average time for each day the child used to watch Standard Arabic TV programmes before school (between the ages of 4 and 5)?

| | | Frequency |
|---|---|---|
| Valid | 5 minutes or less | 1 |
| | 10 minutes or less | 1 |
| | 15-20 minutes | 6 |
| | Half an hour | 10 |
| | One hour | 3 |
| | Two hours or more | 8 |
| | Never watched such programmes | 2 |
| | Total | 31 |
| Missing | System | 7 |
| Total | | 38 |

29. Types of programmes the child used to watch between the ages of 4 and 5

| **Types of TV programmes** | Educational programmes | Standard Arabic animated cartoons | Standard Arabic songs | Local Arabic songs | Programmes produced in both Standard and Local Arabic |
|---|---|---|---|---|---|
| Responses | 15 | 23 | 19 | 21 | 4 |

30. My child liked watching children Standard Arabic TV programmes when he/she was at the age of 4-5

| | | Frequency |
|---|---|---|
| Valid | Agree | 19 |
| | Strongly agree | 7 |
| | Neutral | 8 |
| | Disagree | 3 |
| | Total | 37 |
| Missing | System | 1 |
| Total | | 38 |

**Audio materials:**

31. I used to buy Standard audio martials (e.g. CDs, cassettes) for my child when he/she was between the ages of 4 and 5

| | | Frequency |
|---|---|---|
| Valid | Regularly | 1 |
| | Sometimes | 8 |
| | Rarely | 12 |
| | Never | 16 |
| | Total | 37 |
| Missing | System | 1 |
| Total | | 38 |

32. What types of audio martials did you buy for your child at the age of 4-5?

| **Types of audio materials** | Standard Arabic stories | Standard Arabic songs | Local Arabic songs | Educational material | Material produced in both in Standard and Local | The Qur'an |
|---|---|---|---|---|---|---|
| Responses | 4 | 9 | 7 | 7 | 2 | 14 |

33. How often did your child use to listen to Standard Arabic audio martials at the age of 4-5?

| | | Frequency |
|---|---|---|
| Valid | Everyday or almost everyday | 8 |
| | Once or twice a week | 6 |
| | Once or twice a month | 6 |
| | Never or almost never | 16 |
| | Total | 36 |
| Missing | System | 2 |
| | Total | 38 |

34. The average time for each day the child listened to Standard Arabic audio martial at the age of 4-5?

| | | Frequency |
|---|---|---|
| Valid | 5 minutes or less | 1 |
| | 10 minutes or less | 3 |
| | 15-20 minutes | 4 |
| | Half an hour | 7 |
| | One hour | 2 |
| | Two hours or more | 3 |
| | Never listened to such materials | 16 |
| | Total | 36 |
| Missing | System | 2 |
| Total | | 38 |

35. Types of audio martials the child used to listen to at the age of 4-5

| **Types of audio materials** | Standard Arabic stories | Standard Arabic songs | Local Arabic songs | Educational material | Material produced in both in Standard and Local | The Qur'an |
|---|---|---|---|---|---|---|
| Responses | 5 | 8 | 9 | 6 | 2 | 9 |

36. My child liked listening to Standard Arabic audio martial at the age of 4-5

| | | Frequency |
|---|---|---|
| Valid | Agree | 14 |
| | Strongly agree | 7 |
| | Neutral | 10 |
| | Disagree | 3 |
| | Strongly disagree | 1 |
| | Total | 35 |
| Missing | System | 3 |
| Total | | 38 |

**Games:**

37. I used to buy games for my child at the age of 4-5 containing

| | | Frequency |
|---|---|---|
| Valid | Standard Arabic | 4 |
| | Local Arabic | 10 |
| | Standard and Local Arabic in the same game | 8 |
| | English | 1 |
| | None of the above | 13 |
| | Total | 36 |
| Missing | System | 2 |
| Total | | 38 |

38. My child used to play with games containing Standard Arabic at the age of 4-5

| | | Frequency |
|---|---|---|
| Valid | Everyday or almost everyday | 2 |
| | Once or twice a week | 6 |
| | Once or twice a month | 4 |
| | Never or almost never | 21 |
| | Total | 33 |
| Missing | System | 5 |
| Total | | 38 |

39. The average time for each day the child used to play with games containing Standard Arabic at the age of 4-5

| | | Frequency |
|---|---|---|
| Valid | 10 minutes or less | 6 |
| | 15-20 minutes | 2 |
| | Half an hour | 3 |
| | One hour | 1 |
| | Did not play with such games | 20 |
| | Total | 32 |
| Missing | System | 6 |
| Total | | 38 |

**Parents' language at home:**

40. I used to speak with my child before school (when he/she was at the age of 4-5) in

| | | Frequency |
|---|---|---|
| Valid | Local Arabic only | 28 |
| | Local Arabic with some Standard Arabic words | 8 |
| | Other | 1 |
| | Total | 37 |
| Missing | System | 1 |
| Total | | 38 |

**Appendix 8.4 The full data set from the questionnaires – WCS**

**Background:**

1. Students' nationalities

| | | Frequency |
|---|---|---|
| Valid | Saudi | 49 |
| | Syrian | 2 |
| | Total | 51 |

2. How many children do you have?

| | | |
|---|---|---|
| N | Valid | 50 |
| | Missing | 1 |
| Mean | | 5.08 |
| Median | | 5.00 |
| Minimum | | 1 |
| Maximum | | 9 |

3. Father's Job

| | | Frequency |
|---|---|---|
| Valid | Does not work | 4 |
| | Teacher | 3 |
| | Retired | 9 |
| | Other | 16 |
| | Contractor | 1 |
| | Military | 18 |
| | Total | 51 |

4. Mother's job

| | | Frequency |
|---|---|---|
| Valid | Does not work | 48 |
| | Teacher | 2 |
| | Other | 1 |
| | Total | 51 |

5. **Father's age**

| | | Frequency |
|---|---|---|
| Valid | 26-30 | 3 |
| | 31-35 | 9 |
| | 36-40 | 10 |
| | 41-50 | 18 |
| | 51-60 | 6 |
| | over 60 | 3 |
| | Total | 49 |
| Missing | System | 2 |
| Total | | 51 |

6. Mother's age

| | | Frequency |
|---|---|---|
| Valid | 20-25 | 2 |
| | 26-30 | 11 |
| | 31-35 | 12 |
| | 36-40 | 17 |
| | 41-50 | 7 |
| | 51-60 | 2 |
| | Total | 51 |

7. Father's level of education

| | | Frequency |
|---|---|---|
| Valid | Primary | 7 |
| | Middle school | 12 |
| | High school | 17 |
| | Bachelor's | 9 |
| | Master's | 3 |
| | PhD | 1 |
| | Total | 49 |
| Missing | System | 2 |
| Total | | 51 |

8. Mother's level of education

| | | Frequency |
|---|---|---|
| Valid | None | 2 |
| | Primary | 9 |
| | Middle school | 16 |
| | High school | 14 |
| | Bachelor's | 8 |
| | Master's | 1 |
| | Total | 50 |
| Missing | System | 1 |
| Total | | 51 |

9. The child's family monthly income in SR

| | | Frequency |
|---|---|---|
| Valid | Less than 5000 SR | 14 |
| | 5000 – less than10.000 SR | 19 |
| | 10.000 – less than15.000 SR | 6 |
| | 15.000 – less than 25.000 SR | 9 |
| | Over 25.000 SR | 3 |
| | Total | 51 |

10. Did the child meant in this questionnaire attend a preschool?

| | | Frequency |
|---|---|---|
| Valid | No | 32 |
| | Reception only | 12 |
| | Nursery only | 1 |
| | Both nursery and reception | 6 |
| | Total | 51 |

**Books**:

11. When my child was between the ages of 4 and 5, I used to buy Standard Arabic books for him/her

| | | Frequency |
|---|---|---|
| Valid | Sometimes | 6 |
| | Rarely | 8 |
| | Never | 36 |
| | Total | 50 |
| Missing | System | 1 |
| Total | | 51 |

12. The first time I bought Standard Arabic books for my child was when he/she was at the age of

| | | Frequency |
|---|---|---|
| Valid | 3 years old (or younger) | 7 |
| | 5 years old | 6 |
| | In Year One | 7 |
| | Never | 30 |
| | Total | 50 |
| Missing | System | 1 |
| Total | | 51 |

13. What is the approximate number of Standard Arabic books that you bought for your child when he/she was between the ages of 4 and 5?

| | | Frequency |
|---|---|---|
| Valid | 1-3 | 9 |
| | 4-6 | 3 |
| | 7-9 | 1 |
| | None | 36 |
| | Total | 49 |
| Missing | System | 2 |
| Total | | 51 |

14. What types of books did you buy for your child between the ages of 4 and 5?

| **Types of books bought** | Educational books | Magazines in Standard Arabic | Storybooks in Standard Arabic |
|---|---|---|---|
| Responses | 10 | 1 | 6 |

15. I used to borrow Standard Arabic books from the library for my child when he/she was at the age of 4-5

| | | Frequency |
|---|---|---|
| Valid | Sometimes | 3 |
| | Rarely | 6 |
| | Never | 41 |
| | Total | 50 |
| Missing | System | 1 |
| Total | | 51 |

16. What is the approximate number of Standard Arabic books that you borrowed (from the library) for your child when he/she was at the age of 4-5?

| | | Frequency |
|---|---|---|
| Valid | 1-3 | 8 |
| | 4-6 | 1 |
| | None | 41 |
| | Total | 50 |
| Missing | System | 1 |
| Total | | 51 |

17. Did you read Standard Arabic books to your child when he/she was at the age of 4-5?

| | | Frequency |
|---|---|---|
| Valid | Yes | 16 |
| | No | 33 |
| | Total | 49 |
| Missing | System | 2 |
| Total | | 51 |

18. What types of books did you read to the child at the age of 4-5?

| **Types of books** | Educational books | Magazine in Standard Arabic | Storybooks in Standard Arabic |
|---|---|---|---|
| Responses | 11 | 3 | 8 |

19. How often did you read Standard Arabic books to your child at the age of 4-5?

| | | Frequency |
|---|---|---|
| Valid | Everyday or almost everyday | 1 |
| | Once or twice a week | 6 |
| | Once or twice a month | 10 |
| | Never or almost never | 33 |
| | Total | 50 |
| Missing | System | 1 |
| Total | | 51 |

20. What is the average time in each day you use to read Standard Arabic books to your child?

| | | Frequency |
|---|---|---|
| Valid | 5 minutes or less | 5 |
| | 10 minutes or less | 5 |
| | 10-15 minutes | 6 |
| | Half an hour | 1 |
| | I never read to the child at this age | 33 |
| | Total | 50 |
| Missing | System | 1 |
| Total | | 51 |

21. When I was reading to my child at the age of 4-5, I

| | | Frequency |
|---|---|---|
| Valid | Read in Standard Arabic and used Local Arabic to explain what I read | 16 |
| | Used the pictures of the books and told the story in Local Arabic | 2 |
| | I never read for my child | 33 |
| | Total | 51 |

22. Did the child read Standard Arabic books by himself/herself at the age of 4-5?

| | | Frequency |
|---|---|---|
| Valid | Yes | 1 |
| | No | 46 |
| | Total | 47 |
| Missing | System | 4 |
| Total | | 51 |

23. My child liked reading Standard Arabic books at the age of 4-5

| | | Frequency |
|---|---|---|
| Valid | Neutral | 27 |
| | Disagree | 7 |
| | Strongly disagree | 3 |
| | Total | 37 |
| Missing | System | 14 |
| Total | | 51 |

24. My child liked having Standard Arabic books read to him/her in H books at the age of 4-5

| | | Frequency |
|---|---|---|
| Valid | Agree | 14 |
| | Strongly agree | 3 |
| | Neutral | 25 |
| | Disagree | 9 |
| | Total | 51 |

25. How often did your child read Standard Arabic books by himself/herself at the age of 4-5?

| | | Frequency |
|---|---|---|
| Valid | Once or twice a week | 1 |
| | Never or almost never | 46 |
| | Total | 47 |
| Missing | System | 4 |
| Total | | 51 |

26. What is the average time for each day did the child use to spend on reading Standard Arabic books by himself/herself at the age of 4-5?

| | | Frequency |
|---|---|---|
| Valid | 5 minutes of less | 1 |
| | Never read by himself before school | 46 |
| | Total | 47 |
| Missing | System | 4 |
| | Total | 51 |

**TV:**

27. My child used to watch TV programmes broadcast in Standard Arabic between the ages of 4 and 5

| | | Frequency |
|---|---|---|
| Valid | Everyday or almost everyday | 37 |
| | Once or twice a week | 3 |
| | Once or twice a month | 3 |
| | Never or almost never | 6 |
| | Total | 49 |
| Missing | System | 2 |
| Total | | 51 |

28. The average time for each day the child used to watch Standard Arabic TV programmes before school (between the ages of 4 and 5)?

| | | Frequency |
|---|---|---|
| Valid | 5 minutes or less | 2 |
| | 10 minutes or less | 3 |
| | 15-20 minutes | 7 |
| | Half an hour | 6 |
| | One hour | 10 |
| | Two hours or more | 15 |
| | Did not watch such programmes at this age | 6 |
| | Total | 49 |
| Missing | System | 2 |
| | Total | 51 |

29. Types of programmes the child used to watch between the ages of 4 and 5

| **Types of TV programmes** | Educational programmes | Standard Arabic animated cartoons | Standard Arabic songs | Local Arabic songs | Programmes produced in both Standard and Local Arabic |
|---|---|---|---|---|---|
| Responses | 16 | 35 | 20 | 31 | 8 |

30. My child liked watching children Standard Arabic TV programmes when he/she was at the age of 4-5

| | | Frequency |
|---|---|---|
| Valid | Agree | 33 |
| | Strongly agree | 5 |
| | Neutral | 11 |
| | Strongly disagree | 1 |
| | Total | 50 |
| Missing | System | 1 |
| Total | | 51 |

**Audio materials:**

31. I used to buy Standard Arabic audio martials (e.g. CDs, cassettes) for my child when he/she was between the ages of 4 and 5

| | | Frequency |
|---|---|---|
| Valid | Sometimes | 8 |
| | Rarely | 18 |
| | Never | 25 |
| | Total | 51 |

32. What types of audio martials did you buy for your child at the age of 4-5?

| **Types of audio materials** | Standard Arabic stories | Standard Arabic songs | Local Arabic songs | Educational material | Material produced in both in Standard and Local Arabic | The Qur'an |
|---|---|---|---|---|---|---|
| Responses | 7 | 13 | 2 | 4 | 2 | 9 |

33. How often did your child use to listen to Standard Arabic audio martials at the age 4-5?

| | | Frequency |
|---|---|---|
| Valid | Everyday or almost everyday | 5 |
| | Once or twice a week | 6 |
| | Once or twice a month | 15 |
| | Never or almost never | 22 |
| | Total | 48 |
| Missing | System | 3 |
| Total | | 51 |

34. The average time for each day the child listened to Standard Arabic audio martial at the age of 4-5?

| | | Frequency |
|---|---|---|
| Valid | 5 minutes or less | 7 |
| | 10 minutes or less | 5 |
| | 15-20 minutes | 9 |
| | Half an hour | 2 |
| | One hour | 3 |
| | Never listened to such materials at this age | 22 |
| | Total | 48 |
| Missing | System | 3 |
| Total | | 51 |

35. Types of audio martials the child used to listen to at the age of 4-5

| **Types of audio materials** | Standard Arabic stories | Standard Arabic songs | Local Arabic songs | Educational material | Material produced in both in Standard and Local Arabic | The Qur'an |
|---|---|---|---|---|---|---|
| Responses | 10 | 13 | 7 | 2 | 5 | 11 |

36. My child liked listening to Standard Arabic audio martial at the age of 4-5

| | | Frequency |
|---|---|---|
| Valid | Agree | 16 |
| | Strongly agree | 6 |
| | Neutral | 22 |
| | Disagree | 5 |
| | Strongly disagree | 1 |
| | Total | 50 |
| Missing | System | 1 |
| Total | | 51 |

**Games**:

37. I used to buy games for my child at the age of 4-5 containing

| | | Frequency |
|---|---|---|
| Valid | Standard Arabic | 9 |
| | Local Arabic | 9 |
| | Standard and Local Arabic in the same game | 17 |
| | English | 4 |
| | None of the above | 12 |
| | Total | 51 |

38. My child used to play with games containing Standard Arabic at the age of 4-5

| | | Frequency |
|---|---|---|
| Valid | Everyday or almost everyday | 8 |
| | Once or twice a week | 8 |
| | Once or twice a month | 8 |
| | Never or almost never | 26 |
| | Total | 50 |
| Missing | System | 1 |
| Total | | 51 |

39. The average time for each day the child used to play with games containing Standard Arabic at the age of 4-5

| | | Frequency |
|---|---|---|
| Valid | 5 minutes or less | 4 |
| | 10 minutes or less | 3 |
| | 15-20 minutes | 6 |
| | Half an hour | 5 |
| | One hour | 5 |
| | Two hours or more | 1 |
| | Did not play with such games at this age | 25 |
| | Total | 49 |
| Missing | System | 2 |
| Total | | 51 |

**Parents' language at home:**

40. I used to speak with my child before school (when he/she was at the age of 4-5) in

| | | Frequency |
|---|---|---|
| Valid | Local Arabic only | 44 |
| | Local Arabic with some Standard words | 6 |
| | Standard and Local Arabic in an equal amount | 1 |
| | Total | 51 |

**Appendix 9** Outcomes of the chi-square tests

Table 9.A Outcome of a chi-square test of independence examining the relationship between parents' reading to their children and their education levels

| | Value | df | Asymp. Sig. (2-sided) | Exact Sig. (2-sided) | Exact Sig. (1-sided) |
|---|---|---|---|---|---|
| Pearson Chi-Square | 26.073[a] | 1 | .000 | | |
| Continuity Correction[b] | 24.615 | 1 | .000 | | |
| Likelihood Ratio | 26.621 | 1 | .000 | | |
| Fisher's Exact Test | | | | .000 | .000 |
| Linear-by-Linear Association | 25.938 | 1 | .000 | | |
| N of Valid Cases | 194 | | | | |

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 40.36.
b. Computed only for a 2x2 table

Table 9.B Outcome of a chi-square test of independence examining the relationship between children's preschool attendance and their parents' level of education.

| | Value | df | Asymp. Sig. (2-sided) | Exact Sig. (2-sided) | Exact Sig. (1-sided) |
|---|---|---|---|---|---|
| Pearson Chi-Square | 34.326[a] | 1 | .000 | | |
| Continuity Correction[b] | 32.673 | 1 | .000 | | |
| Likelihood Ratio | 35.246 | 1 | .000 | | |
| Fisher's Exact Test | | | | .000 | .000 |
| Linear-by-Linear Association | 34.155 | 1 | .000 | | |
| N of Valid Cases | 200 | | | | |

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 40.50.
b. Computed only for a 2x2 table

Table 9.C Outcome of a chi-square test of independence examining the relationship between children's preschool attendance and their parents' monthly incomes.

| | Value | df | Asymp. Sig. (2-sided) | Exact Sig. (2-sided) | Exact Sig. (1-sided) |
|---|---|---|---|---|---|
| Pearson Chi-Square | 18.625[a] | 1 | .000 | | |
| Continuity Correction[b] | 17.386 | 1 | .000 | | |
| Likelihood Ratio | 18.960 | 1 | .000 | | |
| Fisher's Exact Test | | | | .000 | .000 |
| Linear-by-Linear Association | 18.527 | 1 | .000 | | |
| N of Valid Cases | 189 | | | | |

a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 42.77.
b. Computed only for a 2x2 table

**Appendix 10** A comparison between the information provided in the interviews with the parents and the questionnaires

| | **Questionnaires' responses** | **Interviews' reports** | **Notes** |
|---|---|---|---|
| Father's level of education | None: 3 | None: 3 | The information was very consistent except for one father who ticked 'middle school education' in the questionnaire and said in the interview he was a primary graduate |
| | Primary: 5 | Primary: 6 | |
| | Middle school: 3 | Middle school: 2 | |
| | High school: 8 | High school: 8 | |
| | Bachelor's: 8 | Bachelor's: 8 | |
| | Masters: 1 | Masters: 1 | |
| Mother's level of education | None: 4 | None: 4 | Questionnaire and interviews are consistent |
| | Primary: 3 | Primary: 3 | |
| | Secondary: 5 | Secondary: 5 | |
| | High school: 7 | High school: 7 | |
| | Bachelor's: 9 | Bachelor's: 9 | |
| Attending preschool | Never 16 | Never 16 | Questionnaire and interviews are consistent |
| | Reception only: 5 | Reception only: 5 | |
| | Nursery only: 2 | Nursery only: 2 | |
| | Both nursery and reception: 5 | Both nursery and reception: 5 | |
| Buying books | 15 said they never bought Standard books (in the preschool period) | 16 said they never bought Standard books (in the preschool period) | One of the fathers said in the interview that he did not buy any Standard books before Year One, while in the questionnaire he indicated to have bought 1-3 books. The other father said in the interviews that he bought around 2 Standard books, whereas in the questionnaire the child was reported, by his mother, to have been bought 4-6 Standard books. |
| | 13 said they did so | 12 said they did so | |
| Borrowing books | 20 said they never borrowed any Standard books from the library | 21 said they never borrowed any Standard books from the library | Questionnaire and interviews are consistent |
| | 7 indicated they did | 7 said they did | |
| | 1 did not respond | | |
| Reading | Yes 16 | Yes 15 | Mostly consistent. Only one of the interviewees said that the child was never exposed to any Standard books before school, but in the questionnaire the mother indicated the child was read to once a month before Year One. |
| | No 12 | No 13 | |
| Did the child read by himself Standard books when he was at the age of 4-5? | 26 no | 28 said no | Questionnaire and interviews are consistent |
| | 2 no response | | |
| Frequency of watching Standard TV programmes | Everyday: 18 | Everyday: 20 | Only two differences:<br>One father indicated in the questionnaires that the child watched Standard programmes once a week, and another father said the child watched once or twice a month, while in the interviews they said these two children watched |
| | Once or twice a week: 1 | | |
| | Once or twice a month: 7 | Once or twice a month: 6 | |
| | Never or almost never: 2 | never or almost never: 2 | |

| | | | |
|---|---|---|---|
| | | | Standard programmes on a daily basis before school. |
| The most poplar types of programmes | Animated cartoons | Animated cartoons | Questionnaire and interviews are consistent |
| Exposure to Standard through audio | Never or rarely listened to Standard materials: 17 | Never did so: 18 | Only one parent indicated in the questionnaire that the child used to listen to Standard materials once a month but in the interviews he said the child never listened to Standard materials before school. |
| | 11 listened to Standard materials | 10 did so | |
| Did the children paly with Standard games | 8 played with Standard games | 8 did | Questionnaire and interviews are consistent |
| | 19 did not paly | 20 did not | |
| | 1 no response | | |
| Home language | Local Arabic was the main language used | Local Arabic was the main language used | Questionnaire and interviews are consistent |
| Opinions | | | Five differences were found; it might be because the mothers were the ones who filled out these five questionnaires, while the interviews were conducted with the fathers; and thus, it appears that they had different opinions about this issue |

**Appendix 11** Summary of central themes & codes emerged from the interviews with the parents

**Appendix 11. Summary of central themes & codes emerged from the interviews (with the parents)**

| Themes | The families' backgrounds | Preschool language experiences | Attitudes towards Standard and Local Arabic | Spoken language at home | Influence of diglossia on the children | Language variations | Preschool education |
|---|---|---|---|---|---|---|---|
| Codes | Description of houses (notes) | Frequency of buying Standard books | Learning Standard Arabic at the age of 4-5 | The dominance of Local Arabic | Confusion | Local directs | Reasons for not enrolling children in preschool |
| | Number of household members | Reasons for buying/not buying books | Exposure to Standard Arabic through books | Reasons for using Local Arabic at home | Difficulties in understanding some different local dialects | Difference between local dialects | Advantages of preschool |
| | Level of education | Borrowing Standard books from the library | Exposure to Standard Arabic through TV | | Difficulties in understanding Standard Arabic | Difference between Standard and Local Arabic | |
| | Parents' jobs | Exposure to Standard books through being read to | Exposure to Standard Arabic through audio materials | | | | |
| | Household incomes | Using Standard and Local Arabic when reading | Ability to read at the age of 4-5 | | | | |
| | | Exposure to TV | Speaking to children in Standard Arabic | | | | |
| | | Types of TV programmes watched | Advantages of exposure to Standard Arabic | | | | |
| | | Influence of TV on children's language | Standard Arabic is related to religion and the Qur'an (sacred) | | | | |
| | | Exposure to Standard Arabic though audio materials | Standard Arabic is 'our language' | | | | |
| | | Types of audio materials the child listened to | Functions of Standard and Local Arabic | | | | |
| | | Types of games the children played with | | | | | |
| | | Advantages of exposure to Standard Arabic | | | | | |

**Appendix 12** An example of the language used in the Standard Arabic carton SpongeBob


The language used was entirely in Standard Arabic (0:04 to 0:13):

| | |
|---|---|
| كراب | قل لي يا فتى.. كم عميلا جديدا جاء إلينا حتى الآن؟ |
| Crab | so tell me boy.. how many new customers have come to us so far? |
| سبونج بوب | لنرى.. لا أحد |
| SpongeBob | let's see.. no one |
| كراب | ماذا؟ |
| Crab | What? |

**Key conventions:**
..: short pause (less than 2 seconds)
?: indicates a question.

BAramiJCartton, 2015. *Cartoon SpongeBob Alakbar Alzaef*. [Online]. [Accessed 12 November 2015]. Available from: https://www.youtube.com/watch?v=yj84v2morq8

**Appendix 13** An example of one of the famous song produced in Local Arabic by *Tyor Al Janahh* Channel


Lyrics – the first part of the song (entirely in Local Arabic):

"يا بابا أسناني واوا
وديني عند الطبيب
"ما عاد بدي شوكلاته بس بدي أشرب الحليب
‘oh dad my teeth are aching
take me to the doctor
I don’t want any more chocolate, I only want milk’

TheMno3, 2012. *Ya Baba Asnani Wawa – Toyor Al Ajannah*. [Online]. [Accessed 12 November 2015]. Available from: https://www.youtube.com/watch?v=aKEuGVpEyjQ

**Appendix 14** An example of the language used in the cartoon ‘Hamanny’ broadcast in Local Arabic


The language was entirely in Local Arabic, as follows (2:14-2:29):

| | |
|---|---|
| Hammany: | [knocking the door] |
| حمني: | [يطرق الباب] |
| Saleh: | Who is there? |
| صالح: | من هو؟ |
| Hammany: | I’m Hammany.. open the door |
| حمني: | أنا حمني.. افتح الباب |
| Saleh: | okay okay |
| صالح: | طيب طيب |
| Hammany: | What is this? |
| حمني: | وش ذا اللي معك؟ |
| Saleh: | This is the flacon that will hunt everything we want |
| صالح: | هذا الصقر اللي بيصيد لنا كل اللي نبيه |

**Key conventions:**
..: short pause (less than 2 seconds)
?: indicates a question.
[]: non-verbal actions

Aboebhar, 2011. *Shoded wa Tammam Aldab wa Aljarbo*. [Online]. [Accessed 12 November 2015]. Available from: https://www.youtube.com/watch?v=MaBvrj6CEgQ

**Appendix 15** Task specifications

### *15.1 Listening comprehension*

General description (GD)

The participating students will perform two listening comprehension tasks. In each task, students will listen to a short story in Standard Arabic (for less than 2 minutes) that suits children at the age of 6-7 years old, and then answer five multiple-choice questions.

The participating students will be assessed to obtain insights about their abilities to understand the global meaning of the Standard Arabic story they listen to (the main idea of the text or the ability to draw a conclusion) as well as the local meaning (to be able to locate specific information or understand the meaning of a particular word). The story they will listen to includes words/sentences that are suitable for Year One students, in which the text is not linguistically demanding (texts that contain simple statements and common Standard Arabic words).

Sample Item (SI)

Children should first listen carefully to the story that will be told by the teacher, and then they will be asked to answer five questions, in each question there are three options in which they only tick one correct answer.

Prompt attributes (PA)

The PA takes the form of multiple-choice questions. Each test item contains a statement or question followed by three options. Each task contains 5 questions. Students will be instructed to choose (in each question) one correct answer from the three options.

Response attributes (RA)

The RA is in the form of choosing only one correct answer by putting a tick (or cross) in a box next to the correct option.

### *15.2 Storytelling activities*

General description (GD)

Each participating child will tell the researcher a story in Standard Arabic (in a one-to-one setting) that depicts the series of pictures he sees. The pictures are structured; they depict connected events. The aim of the task is to tap into students' abilities to speak using Standard Arabic to describe/talk about a given topic in the classroom (in an educational setting).

Sample Item (SI)

Each child will have a one-minute preparation to look at the entire pictures and have a general sense of what the story is about, and then tell the researcher a short story that depicts these pictures.

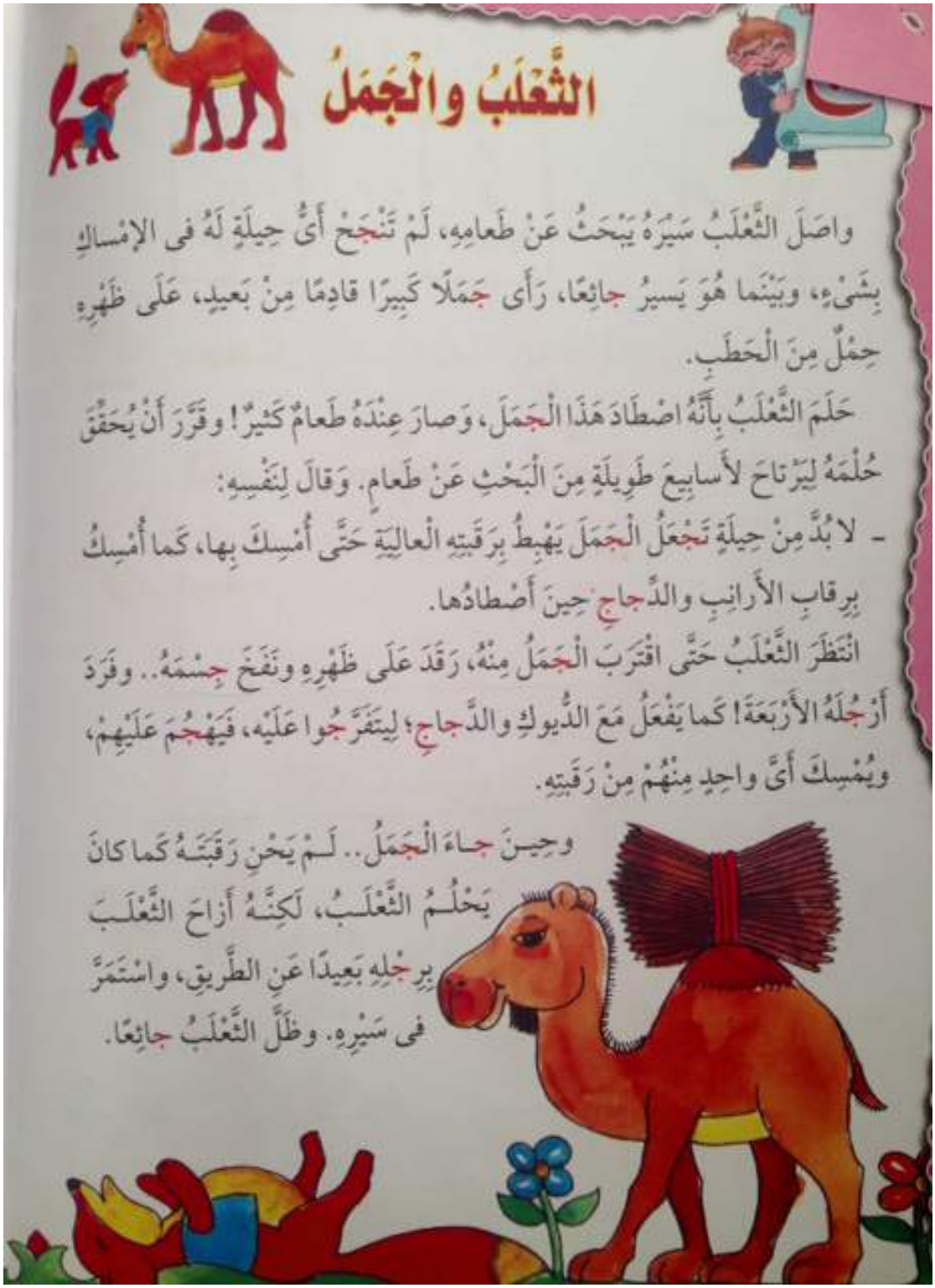
Prompt attributes (PA)

The PA takes the form of pictures shown to the children in combination with oral prompts and questions in a one-to-one setting; each child will be shown a series of connected pictorial story and asked (in Standard Arabic) to talk about it. The researcher will use oral prompts to elicit more responses from the child such as 'tell me a story' and to ask 'why'.

Response attributes (RA)

The RA is in the form of oral response, in which each child should talk about the series of pictures using Standard Arabic.

**Appendix 16** Text 1 of listening comprehension




**P.14**

**Source:**

Sultan, S. (2012). *Hekayat Abjid Hawaz [stories of ABC]*, Cairo: Alnashiron Almotahidon.

**Text 1**

**The fox and the camel**[3]

There was a hungry fox who was looking for food[4], none of his tricks have succeeded to catch anything yet. While he was walking, he saw, in a far distance, a big camel coming, carrying a bundle of firewood on his back.

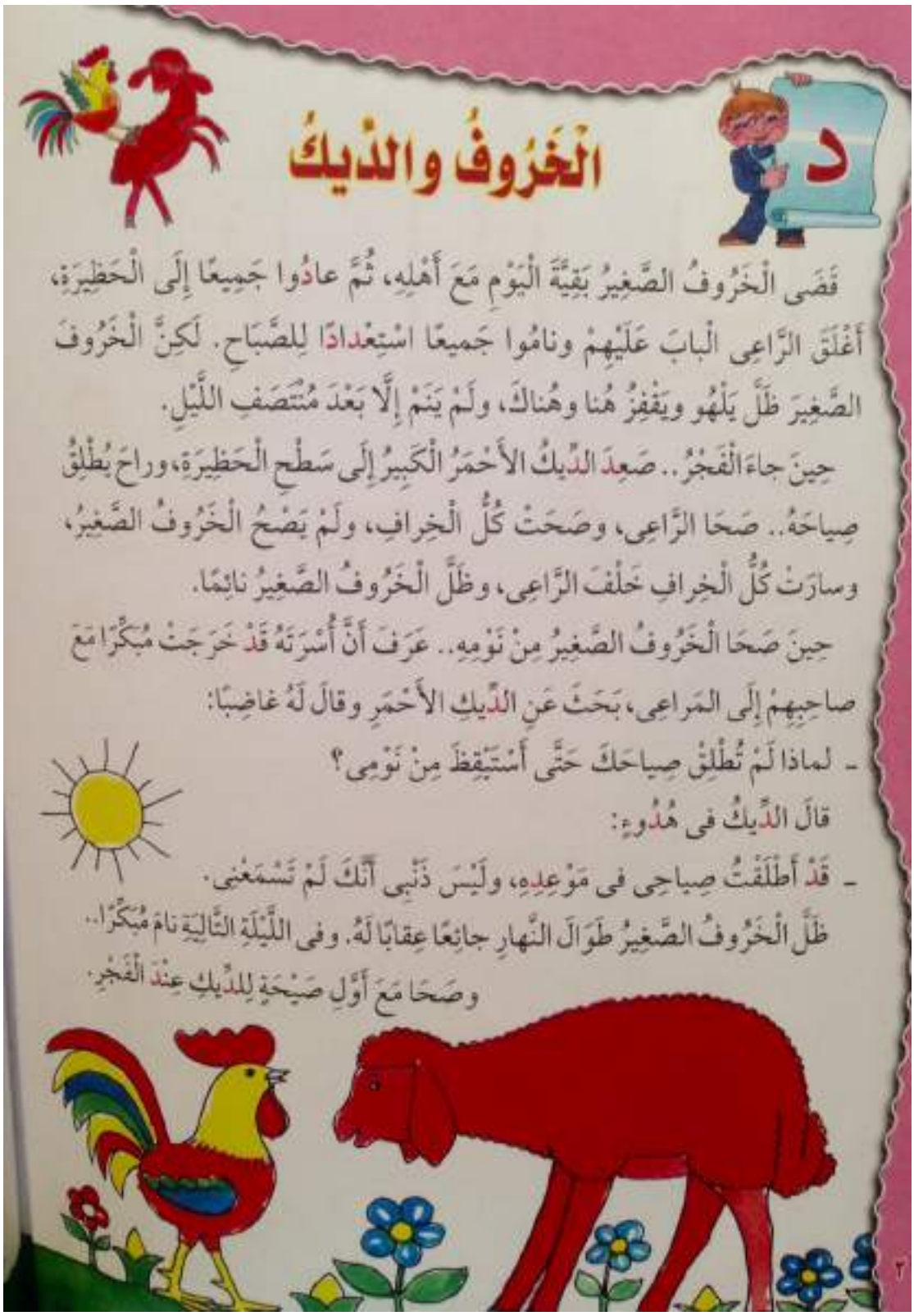
The fox fantasised about hunting this camel so he could have a lot of food! So he decided to pursue his dream in order to have food for the following weeks. He said to himself: 'There must be a trick that makes the camel lower his neck so I can catch it, the same I usually do to catch the necks of rabbits and chickens when I hunt them'.

The fox waited until the camel came close, he pretended to be dead, laying down and spreading his legs, as he did to trick the chickens and rabbits to catch their necks. When the camel came, he did not lower his neck as the fox wished, instead, he pushed the fox away from the road, using his leg, and continued his journey. And the fox remained hungry!

[3] I translated the story, which was taken from Sultan (2012).

[4] The first sentence was adjusted to suit the listening activities. The original sentence was 'the fox continued his journey looking for food'.

**Appendix 17** Text 2 of the listening comprehension



د

# الْخَرُوفُ والدِّيكُ

قَضَى الْخَرُوفُ الصَّغِيرُ بَقِيَّةَ الْيَوْمِ مَعَ أَهْلِهِ، ثُمَّ عادُوا جَمِيعًا إِلَى الْحَظِيرَةِ، أَغْلَقَ الرَّاعِي الْبابَ عَلَيْهِمْ وناموا جَميعًا اسْتِعْدادًا لِلصَّباحِ. لَكِنَّ الْخَرُوفَ الصَّغِيرَ ظَلَّ يَلْهُو ويَقْفِزُ هُنا وهُناكَ، ولَمْ يَنَمْ إِلَّا بَعْدَ مُنْتَصَفِ اللَّيْلِ.

حِينَ جاءَ الْفَجْرُ.. صَعِدَ الدِّيكُ الأَحْمَرُ الْكَبِيرُ إِلَى سَطْحِ الْحَظِيرَةِ، وراحَ يُطْلِقُ صِياحَهُ.. صَحَا الرَّاعِي، وصَحَتْ كُلُّ الْخِرافِ، ولَمْ يَصْحُ الْخَرُوفُ الصَّغِيرُ، وسارَتْ كُلُّ الْخِرافِ خَلْفَ الرَّاعِي، وظَلَّ الْخَرُوفُ الصَّغِيرُ نائِمًا.

حِينَ صَحَا الْخَرُوفُ الصَّغِيرُ مِنْ نَوْمِهِ.. عَرَفَ أَنَّ أُسْرَتَهُ قَدْ خَرَجَتْ مُبَكِّرًا مَعَ صاحِبِهِمْ إِلَى الْمَراعِي، بَحَثَ عَنِ الدِّيكِ الأَحْمَرِ وقالَ لَهُ غاضِبًا:

- لِماذا لَمْ تُطْلِقْ صِياحَكَ حَتَّى أَسْتَيْقِظَ مِنْ نَوْمِي؟

قالَ الدِّيكُ فِي هُدُوءٍ:

- قَدْ أَطْلَقْتُ صِياحِي فِي مَوْعِدِهِ، ولَيْسَ ذَنْبِي أَنَّكَ لَمْ تَسْمَعْنِي.

ظَلَّ الْخَرُوفُ الصَّغِيرُ طَوَالَ النَّهارِ جائِعًا عِقابًا لَهُ. وفِي اللَّيْلَةِ التَّالِيَةِ نامَ مُبَكِّرًا.. وصَحَا مَعَ أَوَّلِ صَيْحَةٍ لِلدِّيكِ عِنْدَ الْفَجْرِ.

٢

**p.20**

**Source:**
Sultan, S. (2012). *Hekayat Abjid Hawaz [stories of ABC]*, Cairo: Alnashiron Almotahidon.

**Text 2**

**The cock and the sheep**[5]

The little sheep spent the rest of the day with his family, and then they all came back to the barn. The shepherd closed the door and they all slept so they can be ready for the morning. However, the little sheep did not sleep and kept playing and jumping, and did not sleep until midnight.

At daybreak, the red cock climbed the surface of the barn and crowed. The shepherd woke up as well as all the sheep except for the little sheep. The herd of sheep followed the shepherd while the little sheep was still sleeping.

When the little sheep woke, he knew that his family went early with the shepherd to the pasture. He went to the red cock and said angrily: 'why did not you crow so I wake up early?' The cock replied calmly: 'I crowed in time, and it is not my fault that you did not hear me'.

The little sheep was hungry for the entire day as a punishment for not waking up early. In the next night, he slept early and woke up instantly when he heard the cock crowing at daybreak.

[5] I translated the story, which was taken from Sultan (2012).

**Appendix 18** The comprehension test sheet – story 1

اسم الطالب:.....

## القصة الأولى

١. كان الثعلب يبحث عن.....


طعام


شجرة


ماء

---

٢. ماذا كان يحمل الجمل فوق ظهره؟


كتب


فواكه


حطب

---

٣. كان الثعلب يريد...

التحدث مع الجمل صيد الجمل اللعب مع الجمل

---

٤. يريد الثعلب عمل حيلة؟ كي يمسك.....


سنام الجمل


يد الجمل


رقبة الجمل

---

٥. في نهاية القصة: هل نجحت خطة الثعلب؟

نعم لا ربما

## Story 1

**Student Name: ……..**

**1. The fox was looking for…**

☐ **Water**

☐ **A tree**

☐ **Food**

---

**2. What was the camel carrying on his back?**

☐ **Books**

☐ **Fruit**

☐ **Firewood**

---

**3. The Fox wanted to..**

☐ **Talk to the camel** ☐ **Hunt the camel** ☐ **Play with the camel**

---

**4. The fox did a trick to catch the..**

☐ **Camel's back**

☐ **Camel's hand**

☐ **Camel's neck**

---

**5. At the end of the story, did the fox's plan work?**

☐ **Yes** ☐ **No** ☐ **Maybe**

**Appendix 19** The comprehension test sheet – story 2

اسم الطالب:.....

## القصة الثانية

1. متى نام الخروفُ الصغير؟

☐ بعد المغرب ☐ بعد العشاء ☐ بعد منتصف الليل

---

2. ما لونُ الديك في القصة؟

☐ أحمر ☐ أسود ☐ أبيض

---

3. في اليوم التالي: صحى الخروف...

☐ نشيطا ☐ متأخراً ☐ مبكراً

---

4. كان عقاب الخروف الصغير أنه ظل..

☐ حزينا كل اليوم ☐ جائعا كل اليوم ☐ نائما كل اليوم

---

5. في الليلة التالية: نام الخروف الصغير....

☐ مبكراً ☐ متأخراً ☐ لم ينم

**Student Name: ……..**

## Story 2

**1. When did the little sheep sleep?**

☐ **At dusk** ☐ **Early evening** ☐ **At midnight**

---

**2. What was the colour of the cock in the story?**

☐ **Red** ☐ **Black** ☐ **White**

---

**3. In the next day, the little sheep woke up..**

☐ **Fresh** ☐ **Late** ☐ **Early**

---

**4. The punishment of the little sheep was that he was**

☐ **Sad for the whole day** ☐ **Hungry for the whole day** ☐ **Sleeping for the whole day**

---

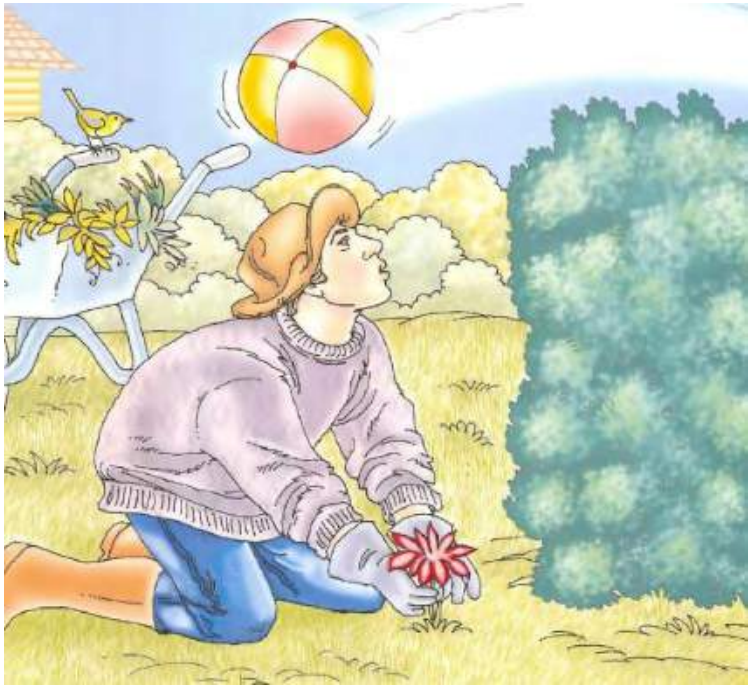
**5. At the next night: the little sheep slept**

☐ **Early** ☐ **Late** ☐ **Did not sleep**

**Appendix 20** Pictures used in the storytelling activities

20.1 Pictures of the mask story that was used in the storytelling activities (Barakish and Mankar, 2013a)

20.2 Pictures of the football story (Barakish and Mankar, 2013b)



20.3. Pictures of ‘the angry’ story (Barakish and Mankar, 2013c)

**Appendix 21** Examples of transcribed stories told by the pupils

21.1 One of the participating students from SCS
Tuesday, 22 April 2014 at 10:20 am

*R: Researcher*
*S: Student*

| | | |
|---|---|---|
| 1 | R | طيب.. أريد منك الآن أن تقص لي قصة عن ماذا يحدث في هذه الصور.. ماذا ترى هنا؟ |
| 2 | S | يلعبوا وأمهم تتفرج عليهم |
| 3 | R | أمم.. يلعبون بماذا؟ |
| 4 | S | بالألعاب |
| 5 | R | أحسنت.. ماذا حدث بعد ذلك؟ |
| 6 | S | ... يت.. يتضاربون على الألعاب |
| 7 | R | آه |
| 8 | S | وأمهم تفارع فيهم |
| 9 | R | آه.. لما لماذا يتضاربون؟ |
| 10 | S | عشان الألعاب |
| 11 | R | آ أحسنت.. وبعد ذلك ماذا حدث؟ |
| 12 | S | راح راح غرفته يبكي عشان الألعاب |
| 13 | R | لماذا يبكي؟ |
| 14 | S | عشان الألعاب |
| 15 | R | أحسنت.. وبعد ذلك ماذا حدث؟ |
| 16 | S | زعلان أمو "تقول" لو خلاص |
| 17 | R | ماذا قال لها؟ |
| 18 | S | ... |
| 19 | R | إيش قالها؟ |
| 20 | S | ... قالها سامحيني |
| 21 | R | يا سلام.. جميل.. طيب.. هنا في نهاية القصة ماذا حدث؟ |
| 22 | S | لعبوا.. جالسين يلعبون يتصالحوا |
| 23 | R | أحسنت.. جميل ما شاء الله عليك |

21.2 One of the participating students from SCS
(Wednesday, 23 April 2014 at 09:25 am)

*R: Researcher*
*S: Student*

| | | |
|---|---|---|
| 1 | R | أريد منك الآن أن تنظر إلى هذه الصور وتقول لي قصة عن ماذا يحدث فيها.. ماذا ترى هنا؟ |
| 2 | S | يلعب آ.. (...) يلعبون |
| 3 | R | أحسنت.. يلعبون بماذا؟ |
| 4 | S | بألعاب |
| 5 | R | أحسنت.. وماذا ترى أيضا؟ |
| 6 | S | أرى بنت |
| 7 | R | أحسنت.. ماذا تفعل؟ |
| 8 | S | تشرب |
| 9 | R | أحسنت.. ماذا حدث بعد ذلك؟ |
| 10 | S | يتضاربون |
| 11 | R | لماذا؟ |
| 12 | S | .. لأن الأم.. لأن الأم لم تدعها تضربها |
| 13 | R | أحسنت.. طيب.. ماذا حدث بعد ذلك؟ |
| 14 | S | تبكي |
| 15 | R | لماذا؟ |
| 16 | S | لأن الأم لم تدعها تضرب البنت |
| 17 | R | صحيح.. ماذا حدث بعد ذلك؟ |
| 18 | S | قالت لها لا تذعلي.. أنا سوف أضربها.. لك |
| 19 | R | أحسنت ممتاز.. وفي نهاية القصة هنا ماذا حدث؟ |
| 20 | S | قالت ليها ما رأيك نلعب |
| 21 | R | أحسنت |
| 22 | S | قالت حسنا سوف نلعب |
| 23 | R | أحسنت أحسنت جميل شكرا لك |

21.3 One of the participating students from SCS
(Tuesday, 22 April 2014 at 10:48 am)

*R: Researcher*
*S: Student*

| | | |
|---|---|---|
| 1 | R | أريد منك الآن أن تنظر إلى هذه الصور وتقول لي قصة عن ماذا يحدث فيها.. ماذا ترى هنا؟ |
| 2 | S | يلعبوا كرة ف ذا |
| 3 | R | من هم الذين يلعبون الكرة؟ |
| 4 | S | أخوان |
| 5 | R | أحسنت.. بعد ذلك ماذا حدث؟ |
| 6 | S | (..) ركل الكرة بعيدا فطاحت في راس مصلح الأوراد (الأوراق) |
| 7 | R | آه أحسنت.. طيب وبعد ذلك ماذا حدث؟ |
| 8 | S | بعد ذلك يصرخوا يقولوا... يا خال رجع لنا الكرة.. بعدين رماها بعيدا |
| 9 | R | من الذي رماها؟ |
| 10 | S | المصلح الأوراد |
| 11 | R | أحسنت.. رماها لمن؟ |
| 12 | S | لهم |
| 13 | R | أمم أحسنت.. وبعد ذلك هنا في نهاية القصة ماذا حدث؟ |
| 14 | S | بعد ذلك لعبوا |
| 15 | R | أحسنت |
| 16 | S | لعبوا بالكرة |
| 17 | R | أحسنت.. شكرا لك يا بطل |

21.4 One of the participating students from ECS
(Sunday*, 20 April 2014 at 11:05 am)

*R: Researcher*
*S: Student*

| | | |
|---|---|---|
| 1 | R | أريد منك أن ترفع صوتك وتقول لي آ قصة عن ماذا يحدث في هذه الصور.. ماذا يحدث هنا؟ |
| 2 | S | يلعبون ألعابهم وأمه تشرب مويه تشرب عصير تشوفهم تناظر فيهم |
| 3 | R | أحسنت.. يا سلام.. جميل.. ماذا حدث بعد ذلك؟ |
| 4 | S | تهاوشوا عشان كسر اللعبة |
| 5 | R | من كسر اللعبة؟ |
| 6 | S | أخوانه |
| 7 | R | أحسنت.. طيب |
| 8 | S | راح لغرفته |
| 9 | R | ارفع صوتك |
| 10 | S | راح لغرفته وتهاوش |
| 11 | R | ليش راح لغرفته؟ |
| 12 | S | عشان آ تهاوش معه.. مع أخوه |
| 13 | R | أحسنت.. ماذا يحدث هنا؟ ماذا يفعل؟ |
| 14 | S | منسدح يصيح |
| 15 | R | صحيح.. جميل.. طيب.. وماذا حدث بعد ذلك؟ |
| 16 | S | أم أمه قالت عا علامك |
| 17 | R | أحسنت |
| 18 | S | وهو قا.. والبنت قالت |
| 19 | R | ايه |
| 20 | S | فيه واحد ضربني |
| 21 | R | أحسنت.. من ضربه؟ |
| 22 | S | .. أخوانه |
| 23 | R | أحسنت.. طيب |
| 24 | S | أمه زينت اللعبة |
| 25 | R | أحسنت.. وهنا ماذا يفعلون؟ |
| 26 | S | تسامحوا |
| 27 | R | أحسنت.. جميل ما شاء الله عليك |

* As explained in Subsection 1.4.1, In Saudi Arabia, the five weekdays consist of Sunday through Thursday, while Friday and Saturday constitute the weekend

21.5 One of the participating students from ECS
(Monday, 21 April 2014 at 07:39 am)

*R: Researcher*
*S: Student*

| | | |
|---|---|---|
| 1 | R | أريد منك الآن بس ترفع صوتك شوي آ وتقول لي قصة عن ماذا يحدث في هذه الصور.. ماذا ترى هنا؟ |
| 2 | S | يلعبون |
| 3 | R | أحسنت.. يلعبون بماذا؟ |
| 4 | S | بال آ بيت |
| 5 | R | جميل |
| 6 | S | تنظف الأكواب |
| 7 | R | نعم |
| 8 | S | تنظف الأكواب |
| 9 | R | ممتاز.. من تنظف الأكواب؟ |
| 10 | S | ها |
| 11 | R | من ينظف الأكواب؟ |
| 12 | S | أمهم |
| 13 | R | أحسنت.. جميل.. طيب بعد ذلك ماذا حدث؟ |
| 14 | S | تزاعلوا |
| 15 | R | لماذا؟ |
| 16 | S | لأنهم خربوا.. خربوا اللعبة |
| 17 | R | لأنهم ماذا؟ |
| 18 | S | خربوا اللعبة |
| 19 | R | ممتاز.. ارفع صوتك شوي.. طيب |
| 20 | S | الأم تفك بينهم |
| 21 | R | والأم؟ |
| 22 | S | تفك بينهم |
| 23 | R | ممتاز أحسنت.. وبعد ذلك؟ |
| 24 | S | زعل |
| 25 | R | لماذا؟ |
| 26 | S | لأنهم تذاعلوا (تزاعلوا) |
| 27 | R | أم أحسنت.. وهنا؟ |
| 28 | S | راحت تعتذر له |
| 29 | R | أحسنت.. تعتذر من من؟ |
| 30 | S | من آ أمها |
| 31 | R | أحسنت.. طيب.. في نهاية القصة هنا ماذا حدث؟ |
| 32 | S | لعبوا |
| 33 | R | نعم |
| 34 | S | لعبوا |
| 35 | R | أحسنت |

21.6 One of the participating students from ECS
(Sunday*, 20 April 2014 at 11:08 am)

*R: Researcher*
*S: Student*

| | | |
|---|---|---|
| 1 | R | الآن أريد منك أن تقص لي قصة عن ماذا يحدث في هذه الصور.. ماذا يحدث هنا؟ |
| 2 | S | آ يلعب |
| 3 | R | أحسنت.. يلعب بماذا؟ |
| 4 | S | يلعب آ بال آ بال باللعبة... أمه تسوي (...) |
| 5 | R | أحسنت.. طيب ماذا حدث؟ |
| 6 | S | يتهاوشون |
| 7 | R | لماذا؟ |
| 8 | S | آ كسر لعبته |
| 9 | R | من كسر لعبته؟ |
| 10 | S | ... |
| 11 | R | أحسنت.. طيب ماذا حدث بعد ذلك؟ |
| 12 | S | يصيح |
| 13 | R | لماذا؟ |
| 14 | S | آ ... |
| 15 | R | ليش؟ |
| 16 | S | آ .. آ ... لا عشان آ.. عشان آ عشان تهاوشوا |
| 17 | R | أحسنت.. طيب.. هنا ماذا حدث؟ |
| 18 | S | .. يبكي |
| 19 | R | أحسنت.. أحسنت.. هنا ماذا يحدث؟ |
| 20 | S | يبكي |
| 21 | R | لماذا يبكي؟ |
| 22 | S | عشان "المهاوشة" |
| 23 | R | أحسنت.. طيب في نهاية القصة هنا ماذا حدث؟ |
| 24 | S | آآ ... |
| 25 | R | وش يصير هنا؟ |
| 26 | S | آ يسوي له لعبته |
| 27 | R | أحسنت جميل.. يلله يا بطل |

* As explained in Subsection 1.4.1, In Saudi Arabia, the five weekdays consist of Sunday through Thursday, while Friday and Saturday constitute the weekend

**Appendix 22** Descriptive statistics of the listening scores

**Listening comprehension**

| Schools' names | No. of students | Frequency | Percent |
|---|---|---|---|
| ECS | 0 | 5 | 7.6 |
| | 1 | 3 | 4.5 |
| | 2 | 2 | 3.0 |
| | 3 | 5 | 7.6 |
| | 4 | 8 | 12.1 |
| | 5 | 5 | 7.6 |
| | 6 | 8 | 12.1 |
| | 7 | 8 | 12.1 |
| | 8 | 5 | 7.6 |
| | 9 | 8 | 12.1 |
| | 10 | 9 | 13.6 |
| | Total | 66 | 100.0 |
| SCS | 0 | 7 | 16.3 |
| | 1 | 5 | 11.6 |
| | 2 | 2 | 4.7 |
| | 3 | 3 | 7.0 |
| | 4 | 3 | 7.0 |
| | 5 | 12 | 27.9 |
| | 6 | 4 | 9.3 |
| | 7 | 2 | 4.7 |
| | 8 | 3 | 7.0 |
| | 10 | 2 | 4.7 |
| | Total | 43 | 100.0 |

## **Appendix 23** Results of the *t*-tests

Table 23.1-A Results of an independent-samples *t*-test examining the difference between pupils who were exposed to Standard Arabic books and those who did not in terms of listening comprehension scores.

| | Did you read Standard Arabic books to your child at the age of 4–5? | N | Mean | Std. Deviation | Std. Error Mean |
|---|---|---|---|---|---|
| Listening comprehension | Yes | 44 | 6.30 | 2.611 | .394 |
| | No | 40 | 3.95 | 3.046 | .482 |

Table 23.1-B Results of an independent-samples *t*-test examining the difference between who were exposed to Standard Arabic books and those who did not in terms of listening comprehension scores.

| | | t-test for Equality of Means | | |
|---|---|---|---|---|
| | | t | df | Sig. (2-tailed) |
| Listening comprehension | Equal variances assumed | 3.798 | 82 | .000 |

Table 23.2-A Results of an independent-samples *t*-test examining the difference between pupils who were exposed to Standard Arabic books and those who did not in terms of the percentage of Standard Arabic in the stories they told.

**Group Statistics**

| | Did you read Standard Arabic books to your child at the age of 4–5? | N | Mean | Std. Deviation | Std. Error Mean |
|---|---|---|---|---|---|
| Percentage of Standard Arabic | Yes | 43 | 9.550 | 10.622 | 1.619 |
| | No | 33 | 11.593 | 23.496 | 4.090 |

Table 23.2-B Results of an independent-samples *t*-test examining the difference between pupils who were exposed to Standard Arabic books and those who did not in terms of Standard Arabic words used in the stories they told.

**Independent Samples Test**

| | | t-test for Equality of Means | | |
|---|---|---|---|---|
| | | t | df | Sig. (2-tailed) |
| Percentage of Standard Arabic | Equal variances assumed | -.508 | 74 | .613 |

Table 23.3-A Results of an independent-samples *t*-test examining the difference between pupils who attended preschool and those who did not in terms of listening comprehension scores.

| | Two groups preschool | N | Mean | Std. Deviation | Std. Error Mean |
|---|---|---|---|---|---|
| Listening comprehension | No | 48 | 3.75 | 2.725 | .393 |
| | Yes | 38 | 6.92 | 2.561 | .416 |

Table 23.3-B Results of an independent-samples *t*-test examining the difference between pupils who attended preschool and those who did not in terms of listening comprehension scores.

| | | t-test for Equality of Means | | |
|---|---|---|---|---|
| | | t | df | Sig. (2-tailed) |
| Listening comprehension | Equal variances assumed | -5.502 | 84 | .000 |

Table 23.4-A Results of an independent-samples *t*-test examining the difference between pupils who attended preschool and those who did not in terms of the percentage of Standard Arabic in the stories they told.

**Group Statistics**

| | Two groups preschool | N | Mean | Std. Deviation | Std. Error Mean |
|---|---|---|---|---|---|
| Percentage of Standard Arabic | No | 39 | 10.975 | 21.978 | 3.519 |
| | Yes | 37 | 9.870 | 10.676 | 1.755 |

Table 23.4-B Results of an independent-samples *t*-test examining the difference between pupils who attended preschool and those who did not in terms of the percentage of Standard Arabic in the stories they told.

**Independent Samples Test**

| | | t-test for Equality of Means | | |
|---|---|---|---|---|
| | | t | df | Sig. (2-tailed) |
| Percentage of Standard Arabic | Equal variances assumed | .276 | 74 | .783 |

**Appendix 24** The effect size

The effect size is recommended to accompany *t*-tests to determine how big the difference is between the two groups (e.g. Cohen, et al., 2007; Larson-Hall, 2015). Larson-Hall (2015: 65) defines an effect size as:

> a measure of how important the result is. In essence, it is the difference between the mean scores of the groups, but standardized so it is comparable across studies, and it is also takes into account the amount of variations across groups as well by using the standard deviation

Cohen, et al. (2007: 521) state that 'an effect size can lie between 0 to 1'. Cohen's *d* is 'the most commonly reported measure of effect size' that accompanies *t*-tests (Pace, 2012: 138). An effect size can be interpreted as follows:

0.20-0.50 = small effect
0.51-0.80 = medium effect
>0.80-1.00 = strong effect
>1.00 = very strong effect

For more details on how to interpret size effect's results, please see (Pace, 2012; Hanna & Dempster, 2016). 'To calculate a Cohen's D effect size, you subtract one mean from another and divide the result by the pooled standard deviation' (Hanna & Dempster, 2016: 279).

**Appendix 25** Activity maps

**Table 7.4 SCS, Class 1S, Classroom episodes**

| | **Ep. 1** | **Ep. 2** | **Ep. 3** | **Ep. 4** | **Ep. 5** | **Ep. 6** | **Ep. 7** | **Ep. 8** | **Ep. 9** | **Ep. 10** | **Ep. 11** | **Ep. 12** | **Ep. 13** | **Ep. 14** | **Ep. 15** | **Ep. 16** | **Ep. 17** |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| **MSA 1** | CM | Reading out loud | CM | L&R TM | CM | L&R TM | CM | L&R TM | Exposition | L&R TM | Reading out loud | Marking homework | | | | | |
| *Duration* | 69 sec. | 35 sec. | 2 m | 2 m 30 sec. | 2 m | 1 m 40 sec. | 75 sec. | 4 m | 1 m | 1 m | 6 m | 8 m | | | | | |
| | Topic: Arabic alphabet (the letter K). Context: Teacher-fronted interaction. Teacher reviewed a past topic then introduced a new one. Teacher used the projector in most of the episodes. | | | | | | | | | | | | | | | | |
| **MSA 2** | CM | Exposition | Student board writing | CM | Exposition | Interactive talk | L&R TM | Reading out loud | L&R TM | Reading out loud | L&R TM | General conversation | Exposition | L&R TM | Exposition | L&R TM | Writing |
| *Duration* | 40 sec. | 4 m | 5 m | 2 m | 2 m | 1 m 30 sec. | 2 m 30 sec. | 1 m | 9 m 30 sec | 3 m | 2 m | 1 m 47 sec. | 1m | 1m | 2 m | 20 sec. | 2 m |
| | Topic: Arabic alphabet (the letter Y). Context: Teacher-fronted interaction. Teacher reviewed a past topic reviewed then introduced a new one. Teacher used the projector in most of the episodes. | | | | | | | | | | | | | | | | |
| **Religion** | CM | Review | Introduce a new topic | General conversation | Exposition | Student exercises | Break | Listen to reading | CM | | | | | | | | |
| *Duration* | 2 m | 5 m | 6 m | 2 m | 1 m 25 sec. | 2 m | 2 m | 16 sec. | 3 m | | | | | | | | |
| | Topic: Hygiene. Context: Teacher-fronted interaction. Teacher reviewed a past topic and then introduced a new one. | | | | | | | | | | | | | | | | |
| **Science** | CM | Review | CM | Introduce a new topic | CM | Review | Break | Marking homework | | | | | | | | | |
| *Duration* | 2 m | 3 m | 25 sec. | 2 m | 20 sec. | 75 sec. | 2 m 30 sec. | 10 m | | | | | | | | | |
| | Topic: Liquids. Context: The lesson is divided into two parts, episodes 1-7; the teacher was in front of the class reviewed a past topic then introduced a new one. Part 2, the teacher was on his desk in front of the class marking students' homework. | | | | | | | | | | | | | | | | |

**Table 7.5 SCS, Class 3S, Classroom episodes**

| | **Episode 1** | **Episode 2** | **Episode 3** | **Episode 4** | **Episode 5** | **Episode 6** | **Episode 7** | **Episode 8** | **Episode 9** | **Episode 10** | **Episode 11** |
|---|---|---|---|---|---|---|---|---|---|---|---|
| **MSA 1** | CM & Managing technology | Review (alphabet) | L&R T | Review (alphabet) | CM | Review | CM | Review (questions) | Listening | Exposition | Reading out loud |
| *Duration* | 3m 25 sec. | 3 m 30 sec. | 3 m | 10 m | 1m 6 sec. | 20 sec. | 1 m | 2m 10 sec. | 35 sec. | 1m 20 sec. | 12 m 20 sec. |
| | Topic: Review of the alphabet. Context: Teacher-fronted interaction, in which past topics were reviewed. | | | | | | | | | | |
| **Religion** | CM | Review | Introduce a new topic | L&R T | CM | Student exercises | Writing | L&R T | Writing | | |
| *Duration* | 3m 30 sec. | 4 m | 5 m | 23 sec. | 1 m 24 sec. | 2 m 30 sec. | 5 m | 1m 20 sec. | 7m 20 sec. | | |
| | Topic: Good and bad deeds + what is Islam? Context: Teacher-fronted interaction, in which a past topic was reviewed, then a new one was introduced. | | | | | | | | | | |
| **Maths** | CM | Student exercises | CM | Student exercises | CM | Student exercises | CM | Student exercises | CM | | |
| *Duration* | 3 m | 3 m 20 sec. | 2 m | 2 m 30 sec. | 2 m 10 sec. | 3 m | 2 m | 2 m | 1 m | | |
| | Context: Teacher-fronted interaction, in which the whole class were doing mathematical operations (addition and subtraction). | | | | | | | | | | |

**Table 7.6 ECS, Class 1E, Classroom episodes**

| | **Episode 1** | **Episode 2** | **Episode 3** | **Episode 4** | **Episode 5** | **Episode 6** | **Episode 7** | **Episode 8** | **Episode 9** | **Episode 10** | **Episode 11** | **Episode 12** | **Episode 13** |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| **MSA 1** | CM | L&R T | Reading out loud | L&R T | Reading out loud | Exposition | L&R T | Exposition | L&R T | CM | Writing | | |
| *Duration* | 4 m | 4 m | 3 m | 2 m 40 sec. | 1 m 10 sec. | 2 m | 5 m | 2 m | 2 m | 2 m 30 sec. | 9 m | | |
| | Topic: Arabic alphabet (the letter Y). Context: Teacher-fronted interaction. Teacher reviewed a past topic then introduced a new one. | | | | | | | | | | | | |
| **MSA 2** | CM | Exposition | Writing | L&R T | Writing | L&R T | Writing | L&R T | Writing | L&R T | CM | Break | Reading out loud |
| *Duration* | 5 m | 5 m | 7 m | 30 sec. | 2 m | 1m | 5 m | 1 m | 14 m | 80 sec. | 1 m | 3 m | 4 m |
| | Context: Teacher-fronted interaction, in which the whole class was mostly writing H sentences, then read them out loud. | | | | | | | | | | | | |
| **Religion** | CM | Review | Introduce a new topic | Exposition (MSA topic) | Exposition | CM | Writing | | | | | | |
| *Duration* | 90 sec | 2 m | 4 m | 4 m | 3 m | 3 m | 10 m | | | | | | |
| | Topic: Prayers. Context: Teacher-fronted interaction. Teacher reviewed a past topic then introduced a new one. | | | | | | | | | | | | |
| **Science** | Review (a past topic) | Introduce a new topic | Review (the new topic) | Break | Review (questions) | CM | Student exercises | CM | | | | | |
| *Duration* | 3 m | 6 m | 1 m | 90 sec. | 2 m | 2 m 20 sec. | 4 m | 2 m | | | | | |
| | Topic: Types of substance – liquids and gas. Context: Teacher-fronted interaction. Teacher reviewed a past topic then introduced a new one. | | | | | | | | | | | | |

**Table 7.7 ECS, Class 2E, Classroom episodes**

| | **Episode 1** | **Episode 2** | **Episode 3** | **Episode 4** | **Episode 5** | **Episode 6** | **Episode 7** | **Episode 8** | **Episode 9** | **Episode 10** | **Episode 11** | **Episode 12** |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| **MSA 1** | Managing technology | CM | Introduce a new topic | Reading out loud | L&R TM | Exposition | CM | L&R TM | CM | Writing | | |
| *Duration* | 5 m 30 sec. | 1 m | 95 sec. | 8 m | 97 sec. | 5 m | 2 m | 10 m | 2 m | 6 m | | |
| | Topic: Arabic alphabet (the letter Y). Context: Teacher-fronted interaction. Teacher introduced a new topic. | | | | | | | | | | | |
| **MSA 2** | CM | Student exercises | Writing | Student exercises | Writing | CM | Writing | | | | | |
| *Duration* | 40 sec. | 5 m | 9 m | 2 m | 8 m | 1 m | 8 m | | | | | |
| | Context: Teacher-fronted interaction, in which the whole class were doing exercises presented on an image projector. | | | | | | | | | | | |
| **Religion** | CM | Review | Introduce a new topic | Review (the new topic) | Break | Listen to reading | CM | Student exercises | | | | |
| *Duration* | 2 m | 4 m | 8 m | 2 m | 2 m | 16 sec. | 3 m | 12 m | | | | |
| | Topic: Prayers. Context: Teacher-fronted interaction. Teacher reviewed a past topic then introduced a new one. | | | | | | | | | | | |
| **Math** | CM | Exposition | CM | Student exercises | CM | Student exercises | CM | Student exercises | CM | Student exercises | CM | Student exercises |
| *Duration* | 3 m | 1 m | 86 sec. | 5 m | 26 sec. | 2 m | 30 sec. | 2 m | 90 sec. | 1 m | 2 m | 2 m |
| | Topic: Subtraction. Context: Teacher-fronted interaction, in which the whole class were doing mathematical operations. | | | | | | | | | | | |
| **Science** | CM | Review (a past topic) | Introduce a new topic | CM | | | | | | | | |
| *Duration* | 1m | 1 | 7m | 2 | | | | | | | | |
| | Topic: Types of substance – liquids and gas. Context: Teacher-fronted interaction. Teacher reviewed a past topic then introduced a new one. | | | | | | | | | | | |

**Table 7.8 ECS, Class 3E, Classroom episodes**

| | **Ep. 1** | **Episode 2** | **Episode 3** | **Episode 4** | **Episode 5** | **Episode 6** | **Episode 7** | **Episode 8** | **Episode 9** | **Episode 10** | **Episode 11** | **Episode 12** | **Episode 13** | **Episode 14** | **Episode 15** | **Episode 16** |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| **MSA 1** | Exposition | L&R TM | Exposition | L&R TM | Introduce a new topic | L&R T | Review | Exposition | Break | Review | CM | Writing | | | | |
| *Duration* | 41 sec. | 1 m 30 sec. | 20 sec. | 32 sec. | 5 m | 83 sec. | 3 m | 1 m | 1 m | 8 m | 3 m | 9 m | | | | |
| | Topic: Arabic alphabet (the letter Y). Context: Teacher-fronted interaction. Teacher introduced a new topic. | | | | | | | | | | | | | | | |
| **MSA 2** | CM & MT | Student exercises | CM | Student exercises | CM | Student exercises | L&R TM | CM | Listening | Student exercises | Writing | | | | | |
| *Duration* | 3 m 50 sec. | 4 m 30 sec. | 1 m | 1 m | 6 m | 1 m | 1 m 12 sec. | 1 m | 30 sec. | 8 m | 11 m | | | | | |
| | Context: Teacher-fronted interaction, in which the whole class were doing exercises presented on an image projector. | | | | | | | | | | | | | | | |
| **Religion** | Review | Introduce a new topic | CM | Review (new topic) | Review (past topics) | Review (new topic) | | | | | | | | | | |
| *Duration* | 90 sec. | 6 m | 15 sec. | 6 m | 4 m | 8 m | | | | | | | | | | |
| | Topic: Performing *wado* (how to wash your organs before praying). Context: Teacher-fronted interaction. Teacher reviewed a past topic then introduced a new one. | | | | | | | | | | | | | | | |
| **Maths** | CM | Student exercises | CM | Student exercises | CM | Student exercises | CM | Student exercises | CM | Student exercises | CM | Student exercises | CM | Student exercises | CM | Student exercises |
| *Duration* | 13 sec. | 90 sec. | 30 sec. | 4 m | 90 sec. | 2 m | 2 m | 2 m | 40 sec. | 2 m 20 sec. | 1 m 30 sec. | 40 sec. | 20 sec. | 4 m 30 sec. | 1 m | 7 m |
| | Topic: Addition. Context: Teacher-fronted interaction, in which the whole class were doing mathematical operations (addition). | | | | | | | | | | | | | | | |

**Appendix 26** Extract 7.1

Extract 7.1*

Class E2, SA1
Teacher: Mr Sultan
(An Exposition episode)

1 م: حرف الياء هنا ممدود هنا ممدود.. حرف الياء ممدود
T: the letter Y here is a vowel here is a vowel.. the letter Y is a vowel
2 ط٧: نقول ياااا
S7: we say ya [the latter Y with the short vowel a]
3 م: صالح
T: Saleh
4 ط٨: ياا
S8: Ya [the latter Y with the short vowel a]
5 م: يُ
T: yo [the latter Y with the short vowel o]
6 ط٩: "يُحب"
S9: "loves"
7 م: "يحبُ".. جاني حرف الياء وين مكانه؟
T: "loves".. the letter Y appears.. where is its position?
8 طلاب: أول الكلمة
Students: at the beginning of the word
9 م: أول الكملة.. أول الكلمة.. طيب هنا
T: the beginning of the word.. the beginning of the word.. ok and here?
10 ط٩: آخر الكلمة
S9: at the end of the word
11 م: محمد.. يلله يا محمد
T: Mohammad.. come on Mohammad
12 محمد: آخر الكلمة
Mohammad: at the end of the word
13 م: آخر الكلمة
T: at the end of the word
14 ط١: متصلة
S1: connected
15 م: آخر الكلمة
T: at the end of the word
16 ط٢: منفصلة
S2: separated
17 ط٣: منفصلة
S3: separated
18 م: منفصلة.. آخر الكلمة منفصلة.. هنا خالد.. اسمع خالد حرف الياء.. خالد هنا
T: separated.. at the end of the word separated.. here Khalid.. listen to the letter Y.. Khalid here

* Transcription key (in this extract and all the subsequent extracts):
.. = Short pause (2 seconds or less)
…= Long pause (3 seconds or more)
() = Unclear utterance
S= Student
T= Teacher
?= Used in the end of sentence/s to indicate that they represent a question
Underlined words/sentences are in Standard Arabic.
- “” = Words/sentences within quotation marks indicate that they resulted from reading/quoting from the whiteboard or the student coursebook.

Extract 7.1 gives an example of an Exposition episode occurred in a Standard Arabic lesson. In this extract, the teacher (Mr. Sultan) mainly used Local Arabic to explain the lesson. Mr. Sultan used Local Arabic to ask questions (line 7), choose students to

answer (lines 3 and 11), give feedback (line 9), and to draw students' attention (line 18). Mr. Sultan also used Standard Arabic 1) to articulate technical and academic words such as 'letter, Y, and vowel' in line 1, and 'separated' in line 18, and 2) to read from the whiteboard, such as in line 7.

**Appendix 27** Extract 7.6

Extract 7.6*

Class 1S, SA1
Teacher: Mr Khalid
(Episode 4 - L&R TM)

من الكمبيوتر: "مهند يعلب الكرة في غرفة الجلوس"

1 [Played on the CP] "Mohanad is playing football in the sitting room"

طلاب: "مهند يعلب الكرة في غرفة الجلوس

2 Ss: "Mohanad is playing football in the sitting room"

م: يلله ش يلله

3 T: come on sh come on

طلاب: "مهند يلعب الكرة في غرفة الجلوس"

4 Ss: Mohanad is playing football in the sitting room

م: يا سلام.. كمان مرة

5 T: good.. one more time

طلاب: "مهند يلعب الكرة في غرفة الجلوس"

6 Ss: Mohanad is playing football in the sitting room

م: ممتاز.. كمان مرة

7 T: excellent .. one more time

طلاب: "مهند يلعب الكرة في غرفة الجلوس"

8 Ss: [at the same time] Mohanad is playing football in the sitting room

م: طيب.. يلله الحين أي سطر؟

9 T: ok.. now which line?

طلاب: الثاني

10 Ss: the second

م: الثاني يلله

11 T: the second.. ok

*Transcription key:
- Underlined words/sentences are in Standard Arabic.
- "" = Words/sentences within quotation marks indicate that they resulted from reading from the whiteboard or the student course book.
CP = the computer.

The data indicate that when the teachers used the computer to conduct L & R episodes (in all the 16 episodes that fall into the Local-Arabic-dominant category), their interactions with students were primarily in Local Arabic, while the language played on the CD was entirely in Standard Arabic, so was the written language presented on the whiteboard. The analysis shows that the teachers initiated their talk in Local Arabic during this type of episodes for two main reasons; the first was to instruct students to repeat after the language played on the CD (see for example lines 3, 5 and 7). The second was to check on students and ensure that they were on task (as in line 9). The eachers also used Local Arabic to give students feedback by encouraging and praising them, such as saying 'excellent' (as in lines 5 and 7).

**Appendix 28** Steps of making wudu in the Religion textbook

الوحدة الثانية

# الوضوء

ماذا يجب أن أفعل قبل الصلاة؟

قال ﷺ:

«مَنْ تَوَضَّأَ كَمَا أُمِرَ وَصَلَّى كَمَا أُمِرَ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ»(١)

## صفة الوضوء

١ أقولُ: «بِسْمِ اللهِ».

٢ أغسِلُ كَفَّيَّ ثلاثَ مرّاتٍ.

(١) أخرجه النسائي برقم (١٤٥)، وابن حبان برقم (١٠٤٢) واللفظ له.

٣ أتمضمض وأستنشق ثلاث مرات

٤ أغسل وجهي ثلاث مرات.

٥ أغسل يدي من أطراف الأصابع إلى المرفقين ثلاث مرات.

٦ أمسح رأسي مع أذني مرة واحدة.

**Appendix 29** Summary of central themes & codes emerged from interviews with the teachers

**Appendix 29.** Summary of central themes & codes emerged from interview data

| Themes | Teachers' classroom language use | Students' classroom language use | Preschool language experiences | Language varieties |
|---|---|---|---|---|
| Codes | The use of Local Arabic | The use of Local Arabic | The importance of preschool education | Diversity in local dialects in Saudi Arabia |
| | The use of Standard Arabic | The use of Standard Arabic | How home language experiences influence students | Teachers' use of their local dialects in class |
| | The use of a mix of Standard and Local Arabic | Reasons for using Local Arabic | Preschoolers' ability to learn Standard Arabic | Students' use of their local dialects in class |
| | Reasons for using Local Arabic | Reasons for using Standard Arabic | The role of parents in students' language | Teachers' ability to understand students' local dialects |
| | Reasons for using Standard Arabic | The influence of school environment on students' language use in class | Suitable age to start learning Standard Arabic | Students' ability to understand teachers' local dialects |
| | Reasons for using a mix of Standard and Local Arabic | Impact of preschool language experiences on students language in class | | Difficulties in understanding some local words in SCS |
| | Society's impact on teachers' language use in class | Students' receptive language in class | | Examples of lexical differences between local dialects in Saudi Arabia |
| | The influence of school environment on teachers' language use in class | The difference between students' school language and home language | | Differences between Local and Standard Arabic |
| | Perceptions on the medium of instruction | Society's impact on students' language | | Similarities between Local and Standard Arabic |
| | Language attitudes towards using Local Arabic in class | the impact of diglossia on students' language use in class | | |
| | Language attitudes towards using Standard Arabic in class | Influence of teachers' language on students' language | | |
| | The influence of students on teachers' language use in class | The role of curricula in developing students' language | | |
| | Teachers' training/education background | | | |